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CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

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The Effortless Journey
CALVIN D. LINTON

Old Testament Literature in 1959
EDWARD J. YOUNG

Recent New Testament Studies
F. F. BRUCE

Survey of Theological Literature
GEOFFREY W. BROMILEY

EDITORIAL:
In the World of Books

25c

Volume IV, Number 10 • February 15, 1960

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MODERN FICTION:
The Effortless Journey

CALVIN D. LINTON

Upon the great king Solomon there came, at the end of his days, a vast boredom, a weariness deep as the sea, a melancholy made inconsolable by its own lassitude. He saw in the hearts of the sons of men while they live evil and madness, and "after that they go to the dead." At the end of the path he sensed a time of deathly listlessness, a time when "the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look out of the windows be darkened." This is the road which T. S. Eliot describes in *Murder in the Cathedral*: "The horror of the effortless journey, to the empty land. . . ."

This melancholy had not come upon a work-ridden drudge whose fingers had never reached the bright consoling flowers of worldly enjoyment. It had descended upon the richest, wisest man of his day, one whose every earthly whim could be, and was, immediately satisfied. He had savored every delight of the senses with discrimination and sophisticated perceptiveness. He had, in the phrase of Walter Pater almost two millenia later, "burned always with a hard, gem-like flame"—but the promised harvest of "maintained ecstasy" and "success in life" had not been reaped. Instead, he foresaw a condition which takes the greatest imaginations to depict: the death of desire. Both Dante and Milton depict it: the utter deadness, mingled horribly with continued self-consciousness which is the condition of the damned.

From the example of Solomon there radiate many paths of meaning and truth, but the purpose of this writing is specific and twofold: to note briefly the reason why man sets his feet on the road of the effortless journey to an empty land; and to show how certain works of contemporary literature mark a dreadful culmination of the journey.

The cause is easily spotted and quickly named: pride, deadly pride, which seeks, through disobedience, "self-fulfillment.' The futile quest began with Satan, who "trusted to equal the Most High if he opposed," and whom "the Almighty Power hurled headlong flaming from the ethereal sky." It touched man when he was seduced by the promise that if he and Eve sought a "higher freedom" in rebellion they should "be as gods." (As W. H. Auden says, this is the only temptation which Satan has ever had to use, for this one always works.) Adam's motive, writes Francis Bacon (*Advancement of Learning*, VI, 138), was "not curiosity about Nature's secrets but the desire for moral omniscience in order that Adam might be a law unto himself." Even to the pagan Greeks, a pride so overweening as to seek total freedom is a manifest symptom of madness—and whom the gods would destroy they first make mad.

For the moment, total rebellion is a heady wine. "O this cheers my soul," cries Marlowe's Faustus the moment after he accepts the dark counsel to "try his brains and gain a deity." Milton shows Adam and Eve after the Fall as "swimming in mirth" as if intoxicated with new wine. Even in a modern work—a very great one—Conrad's *Lord Jim*, the theme is still present, for Conrad still wrote within a framework of cosmic, divine order. Jim, abandoning his duty to the sinking ship *Patna*, saves his skin by leaping into a lifeboat. He decides to live to himself and for himself, and for the moment is exhilerated. As joyously as does Mammon in the "great consult" in hell, he dismisses his former condition of "splendid vassalage" in heaven and seeks his own good, from himself. "If God is dead," says Dostoevski, "then all things are permitted." The road of rebellion seems not to lead to the death of desire. There is none to cry "Ichabod!" Rather, the path seems to rise ever upward, shimmering in brightness. Forgotten as if never uttered is the ancient doom: "In the day that thou eatest . . . thou shalt surely die."

But just as the plucked flower shows bravely for a day, and then droops and sickens and dies, so rebellious men and angels find that they have set their feet on a dry and rocky road leading to darkness. And they find that

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they have taken on their shoulders the yoke of a double and insupportable burden: the burden of *irrelevance,* and the burden of *creation.* They bear the burden of irrelevance because, so long as two things relate to each other in any way whatsoever, "freedom" is limited by the truth of that relationship; total freedom ends up in total fragmentation. Only in a meaningless jumble of atoms is such false freedom possible, and a sense of total irrelevance in the universe—an incapacity to see how any two things relate to each other—is a condition of total madness. To escape, then, they must try to bear the other insupportable burden, that of creation. Having escaped God's environment, they must now escape chaos. But this they cannot do, for the power of true creation (the production from within one's own power and virtue of a new environment in one's own image) lies in none save God. Strain and twist as he may, the rebel finds that he can invent nothing new. It lies beyond him to imagine a new mode of existence, a new dimension of experience. Thus, hating that from which he has rebelled, he is forced into the humiliating role of imitator—in reverse. If heaven showed order, at least he can show disorder; if there was light in heaven, he can make darkness; if there was the unity of love in heaven, there can be the unity of shared hate in hell. Even in the realm of sensory pleasure, he finds he must continue to use those capacities which are not of his making but of God's. So, in maddened frustration, he tries to pervert the channels of sense, only to find that misuse produces satiety and the death of desire. And *then* begins the boredom, the hopelessness, the *ennui*—the emptiness of Eliot's hollow men whose dried voices, when they whisper together, are "quiet and meaningless as wind in dry grass or rats' feet over broken glass in our dry cellar." The distant echo of the curse, "In the day that thou eatest . . . ."

Faustus' eyes jerk upward. Is not the darkness deeper? Is it not peopled with vague shadows? "O whither should I fly?" he cries. And so cries Milton's Satan: "Which way shall I fly infinite wrath and infinite despair? Which way I fly is hell; my self am hell." (We are reminded of the terrible words in Isaiah: "Hell from beneath is moved for thee to meet thee at thy coming.") There is only one way for the rebel to fly: inward, ever inward, seeking a foothold on that dwindling island of self originally created by God but now steadily eroded by the waters of dissolution. And that brings us to the revelation in contemporary literature of the deadly end of the rebel's journey.

It is a truism of modern criticism that the literature of no previous period has showed such intense introspection. "Probably at no other time in the world's history has the individual been so much occupied with himself," writes J. Donald Adams of *The New York Times Book Review.* This is the burden of irrelevance. Lacking any vision of wholeness or harmony in the universe at large, of which man is a part, the modern writer must find his meaning, his morality, his values, his fulfillment within himself. It must be suggested that every tiny thought or physical sensation is of sufficient importance to be written about, talked about, and interpreted in a dozen ways. But as Katherine Mansfield points out, when every detail is presented as of equal importance, it is inevitable that we should conceive of each one as also of equal unimportance. Consequently, the stature of man as shown in the "hero" has shrunk like a withered leaf. No longer Hamlets and Lears but the shuffling Willy Lomans of Arthur Miller (who defines tragedy as the failure of a man to live up to his own image of himself) and the sex-ridden psychopaths of Tennessee Williams; no longer beings created to great estate, germane to God and the universe even though fallen, but biological specimens, collections of cells, blood vessels, and bones with nothing of dignity or worth. Here is the true cosmic irony. Man too great to obey anything has become man the insignificant fragment. "The problem of the 19th century," says one critic, "was the death of God. That of the 20th is the death of man." Ours is the age whose faith is summed up by Julian Huxley: Darwin and Freud suffice.

Evidence of the disintegration and degradation of man in the hands of modern writers is so abundant that any selection must be arbitrary. And it must of course be remembered that fine literature continues to be written in our day in almost every *genre,* but it is writing which continues the traditional order and hierarchy of past ages, whether of Classicism, or Hebraism, or Christianity, those three great strands of the rope of Western civilization. We are speaking here of the *peculiar* quality of twentieth century writing, that which sets it apart from earlier periods and which shows the culmination of the effortless journey.

Perhaps the disintegration first becomes vivid and distinct when, late in the nineteenth century, the romantic hero-rebel dwindles into the absinthe-scented aesthete. The god of the movement was Baudelaire, whose own ultimate *ennui* after a life spent in search of sensation grew so intense (as he tells in his *Journals*) that he greeted with delight the first touch on his brain of the black wings of syphilis-induced madness. It is the time of James Thomson's "City of Dreadful Night," the most frighteningly melancholy poem in the language ("Lo, thus, as prostrate, 'In the dust I write my heart's deep languor and my soul's sad tears . . . .'"). A few years later it is the time of Dowson, Beardsley, and Wilde—Wilde, who with poignant self-knowledge, quoted Scripture in a poem: "I did but taste a little honey with the end of the rod that was in mine hand,

and, lo, I must die." And it is the time when a minor figure, John Davidson (a suicide at Penzance in 1909), put his finger directly on the Satanic predicament: "For half a century I have survived in a world entirely unfitted for me . . . and I begin definitely in my Testaments and Tragedies to destroy this unfit world and *make it over again in my own image; in my own image because that cannot be transcended*" [italics mine].

But in the turn-of-the-century writers there lingers a faint beauty, overripe and sometimes corrupt, but suggesting that there has once been a fresh garden. In our own time almost every flower has rotted. The final writhing efforts to avoid the death of desire are all too clearly seen in Norman Mailer, James Jones, Mickey Spillane, Gerald Tesch, Jack Kerouac, and scores of others. It is with their perversions and barbarities in mind that Edmund Fuller writes in the April 26, 1958, issue of *The Saturday Review*: "It can be a somber and terrifying thing to contemplate man's full measure of freedom and responsibility, and both his nearness to and alienation from his Creator God." Only in our own day do we see eminent critics hailing as "modern and progressive" a literature which exhibits self-induced madness and cosmic disgust. These terms—madness and disgust—are not accusations cast at the modern cults; they are words used by the cults themselves. Writes Henri Barranger in *Le Centaure*: "Surrealism now aims at a condition which will be in no way inferior to mental derangement" ("Surrealism in 1931"). The entire "Dadaist" movement deliberately sought insanity, with its mink-lined teacups, its "pictures" consisting of a blank piece of canvas containing one tiny dot just off center, its "dramas" consisting of characters speaking inaudibly in diving helmets, its *"objets d'art"* such as the replica of a human eyeball swinging frantically on a metronome, its "poems" consisting of the alphabet spoken in the normal order, its "art exhibits" such as the solemn unveiling of a spot-lighted toilet seat, its shrieks of maniacal laughter and howls of defiance and despair. (The "beatniks" are rather enfeebled offspring of the Dadaists, but of them one does not so much ask "whence come these fiends" as "what meaneth this bleating of sheep in mine ears.")

The symptom of disgust, the depiction of man as a repulsive blob, is the easiest of all to illustrate from contemporary writing. Limitations of space preclude even a partial catalogue. Two typical examples must serve. First, just to set the tone, the words of Wyndham Lewis in *Blast* three decades ago: "Men have a loathesome deformity called Self, affliction got through indiscriminate rubbing against their fellows: Social excrescence. . . . Only one operation can cure it: the suicide's knife."

And second, the works of the widely-hailed Samuel Beckett, an Irishman now living in France, author of the popular off-beat play *Waiting for Godot*. (Presumably Godot is God; he never comes.) In an astonishing, appalling trilogy, Buckett depicts human beings so far degenerated and corrupted that only the tiniest flicker of self-consciousness remains in the biological blob. *Molloy, Malone Dies,* and *The Unnamable* leave nothing more to be said. Man's little drama, starring himself, is over. The name of his star is called Wormwood. Molloy, partially deaf and blind, victim to unnamed diseases, crippled, tries to cross a dark forest to get home to his mother. (A poignant homesickness pervades many sensitive modern novels.) The reader never knows what happens to him, but he never gets home. Malone in the second novel is even worse off, for he can only lie in bed and scrawl words with a pencil stub, reaching for objects with a crooked stick. He occasionally sees a hand reach in and place a dish near him or take one away, but he does not know where he is or why. Part of the time the place clearly is an insane asylum. He wishes only to be "neither hot nor cold any more." (For the reader sensitive to rhythm, the background is haunted by the words, "They shall hunger no more, neither thirst any more.") Malone is driven frantic by a "vast continual buzzing" in his ears, and is ultimately beaten to death by an asylum attendant. But worst of all is the "I" of *The Unnamable,* one of the most horrifying novels ever put on paper. Armless, legless, almost blind and deaf, "I" lives in a huge jar, head protruding from a neck-fitting cap at the top, his limbless trunk imbedded in fouled sawdust. Occasionally the owner of the restaurant in front of which the jar is placed comes out and throws an old piece of canvas over his head when it snows. The book ends: "Where I am I don't know, I'll never know, in the silence you don't know, you must go on, I can't go on, I'll go on."

And so the great adventure ends. From glorious rebel, to ecstatic sensualist, to bored worldling, to frantic pervert, to hideous blob. Truly, he that diggeth a pit shall fall into it. The reader of much modern fiction is inescapably reminded of King Lear's revulsion after looking at man as pure biology: "There's hell, there's darkness, there is the sulphurous pit, burning, scalding, stench, consumption; fie, fie, fie! pah, pah! Give me an ounce of civet, good apothecary, to sweeten my imagination." But we find a better sweetener than the apothecary's perfumes in Solomon himself, for although he trod the effortless journey a great way, he did not, by the grace of God, complete it. He sought "acceptable words, . . . even words of truth"—and he found them: "Fear God, and keep his commandments, for this is the whole duty of man." And perhaps, being wise, he remembered Samuel: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft." END

Survey of Old Testament Literature

EDWARD J. YOUNG

Publishers have been active during 1959 and have provided an interesting and varied assortment of works dealing with the Old Testament and related subjects. We cannot mention all these works, nor would it particularly be profitable to do so. But we shall confine our attention to what appears to be most significant. Of course the new works are most appealing, but some valuable reprints have been made available. One that will cause Hebrew teachers to rejoice is the reprint of the Davies-Mitchell *Hebrew and Chaldee Lexicon* (Zondervan). It should take its place among standard helps for students of the Old Testament.

The controversy over evolution seems always to be with us, and we may welcome a paper-back reprint of Gillispie's *Genesis and Geology* (Harper) which surveys the conflict between "science" and "religion" in the decades before Darwin. Of a different nature is the reprint of Andrew Bonar's *Commentary on Leviticus* (Zondervan), a devotional work that will prove to be a study help. Of similar nature are Joseph Caryl's *Exposition of Job,* Charles Bridges' *Exposition of Proverbs,* and John Brown's *The Sufferings and Glories of the Messiah* (Sovereign Grace Publishers). These works are all devotional and from voices of former years expounding the Old Testament to us.

NEW APPROACHES

A somewhat novel approach to the study of the Exodus comes from Theodor Reik, a colleague of Sigmund Freud, who presents a startling interpretation of the events connected with the revelation at Mt. Sinai. In *Mystery on the Mountain* (Harper) he attempts to show that the events of the Exodus and of Sinai can be understood only as acts in a central drama of revelation which were similar to initiation and rebirth rituals in the cultures of the ancient Near-Eastern world. In studying the puberty rites of the Australian aborigines, Reik thought that he detected a concealed similarity with the events at Sinai. What we have in the present volume is an interestingly presented thesis, one which requires examination. We do not believe that the thesis can stand, but it should not be ignored.

In this connection we must also note the English translation of Sigmund Mowinckel's lectures *The Old Testament as Word of God* (Abingdon). These lectures were delivered in Norwegian in 1938, but they present a picture of the Old Testament that must more and more be reckoned with. This book, however, is disappointing, and does not measure up to the author's *He That Cometh* (Abingdon). There is exegetical carelessness in the book as seen for example in the rendering of II Timothy 3:16: "Every scripture inspired by God is useful for doctrine," or in the statement: "Luke says that he will write his Gospel because none of the previous ones was satisfactory" (p. 24). Luke, of course, actually said no such thing. This book will have to be taken into account because Dr. Mowinckel is its author, but in many respects it is unsatisfactory, and its basic position is one which, we believe, does not do justice to genuine Christian theism.

DEAD SEA SCROLLS

Books on the Dead Sea Scrolls are not coming forth as frequently as they were in the past few years. What is appearing, however, is of high quality. In *Ten Years of Discovery in the Wilderness of Judaea* (Allenson Inc.), a translation from the French by J. Strugnell, we have a useful and compact survey of the discovery and study of the Dead Sea Scrolls. The work is provided with helpful chronological tables and bibliographies and may be recommended as a satisfactory introduction to the study of the Scrolls. C. Roth, in *The Historical Background of the Dead Sea Scrolls* (Philosophical Library), has written quite a thought-provoking book. He presents a radical thesis, one that we believe to be incorrect, but one that nevertheless is challenging. The sectaries of Qumran, he maintains, were not the Essenes but the Zealots, and the Teacher of Righteousness was Menahem ben Judah who was killed in Jerusalem by the priestly fac-

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tion in 66 A.D. or, if not Menaham, at least his nephew Eleazar ben Jair. The Wicked Priest was the one responsible for the death of Menahem, namely, Eleazar ben Hananiah, Captain of the Temple. We confess to a certain fascination with this theory, but the arguments against it are too strong for it to be acceptable.

A third work dealing with the Dead Sea Scrolls is F. F. Bruce's *Biblical Exegesis in the Qumran Texts* (Eerdmans). Here we leave the realm of fancy and come down to the solid business of studying the contents of the texts as they should be studied. Bruce has given us a careful piece of writing which will serve as a useful work of reference for all who are engaged in studying the Scrolls. We need more work of this kind. The time for fancy and sensationalism over these Scrolls has passed. Bruce's book may well set a truly profitable pattern for study in this field.

BIOGRAPHY

Of the great Old Testament prophets Jeremiah is certainly one of the most intriguing. In *Fire in My Bones* (Broadman Press) Fred M. Wood has given us a popular exposition of the teaching and ministry of this prophet. Dr. Wood is a pastor who did his doctoral work on the subject of Jeremiah. His attempt has been to relate the teachings of the book to present day problems, and this is helpful. There is a fair discussion of the problems of interpretation, and, although we are unable to agree with some of the emphases, we think that this little work should prove a helpful introduction to its subject.

Those who find the Old Testament difficult to read will discover a splendid introduction in William S. La Sor's *Great Personalities of the Old Testament* (Revell). The author makes simple yet penetrating studies of several Old Testament personalities. Somewhat similar is the study of C. E. Autrey's *Revivals of the Old Testament* (Zondervan). As its name indicates these are studies of periods in Old Testament history when God acted mightily among his people. The book is of a popular nature, and should prove helpful to those readers for whom it is designed.

JUDAISM

One of the most useful and needed works published during 1959 is that of an evangelical scholar, Charles F. Pfeiffer, titled *Between the Testaments* (Baker Book House). In simple, readable style, the author carries us through the difficult intertestamental period. His devotion to the authority of the Bible characterizes the book, and the result is that we now have a popular history of this period which all should find to be of great help.

Nor has post-biblical Judaism been neglected. Selections from the writings of Abraham Heschel have been edited by Fritz Rothschild. In *Between God and Man* (Harper) we have an interpretation of Judaism by one who is himself a Jew. Old Testament students can be grateful that this work is available, even though the Christian will find himself unable to agree with many of Heschel's observations and comments.

BIBLE TRANSLATION

That a translation of the Old Testament should appear during the course of the past year is an event of no mean significance. And evangelicals may rejoice that a translation of such high quality has been produced. We refer to the *Berkeley Version in Modern English* (Zondervan). We congratulate the translators upon their work and rejoice in the generally high standard that appears in the volume. We are happy, too, for example, that Isaiah 7:14 is correctly translated with the English word "virgin" and not the incorrect "young woman." We are happy too that Psalm 2:12 is accurately rendered and is not garbled as is the case in the Revised Standard Version. And it is cause for rejoicing that Isaiah 52:15 is translated with the word "sprinkle" as it should be. The work throughout manifests a devotion to the true meaning of Scripture. In a revised edition we hope that some corrections will be made. The principal suggestion which we would offer is that the quality of the English be improved, as for example in Genesis 3:17. A number of the footnotes, some of which, despite the disclaimer, are doctrinal in character, could just as well be omitted.

INTRODUCTIONS

To the best of our knowledge no evangelical scholar has produced an Introduction to the Old Testament during 1959. Two works that fall into this category have made their appearance. G. W. Anderson of the University of Durham has written *A Critical Introduction to the Old Testament* (Duckworth) in which he gives us the latest views in brief compass. A far more pretentious work is the Introduction by Norman K. Gottwald, titled *A Light to the Nations* (Harper). This work is an Introduction but it is more than that; it comes close to being an interpretative history of the people of Israel. It is written from a modern point of view and the doctrine of "inerrant" Scripture is rejected. It is not at all clear, however, that the author really understands what the doctrine of "inerrant" Scripture is. One who wishes an up-to-date picture of Old Testament criticism will find it in this work. The book itself is most attractive and we congratulate the publishers upon having produced such a pleasing volume. Here are beautiful illustrations and useful tables and even translations of extra-biblical material. All in all, it is a useful compendium. We could only wish that its position were much more definitely biblical.

An evangelical scholar, Donald J. Wiseman, has produced a handbook of archaeology which should find wide acceptance. *Illustrations from Biblical Archaeology* (Eerdmans) contains more than a hundred photographs, charts, and drawings. Accompanied by an interpretative and explanatory text, they give to the reader a clear picture of the discoveries which illumine the background of the Holy Scriptures. The author is a master in his field.

ARCHAEOLOGICAL STUDIES

Ira Maurice Price's *The Monuments and the Old Testament* has been revised and brought up to date by Ovid R. Sellers and E. Leslie Carlson (Judson Press), and the result is a remarkably attractive handbook of archaeology. The publishers have given us a lavishly illustrated book and one which should hold the field for many days to come. The volume makes an excellent companion for students of Old Testament history. We could wish that the treatment were more conservative in matters such as the authorship of Daniel, or at least that more care were devoted to a consideration of arguments for the traditional orthodox position respecting the authorship of the Old Testament books.

Robert F. Heizer, Professor of Anthropology at the University of California, has prepared a handbook of archaeological method and interpretation in *The Archaeologist at Work* (Harper). The volume consists of essays by different archaeologists and archaeological authorities and discusses practically everything that one needs to know concerning archaeology, Biblical and otherwise. For the scholar who does not have much opportunity to engage in actual excavation, this book is truly a boon, and is to be heartily recommended.

Illustrative of the interest being displayed in the prophets today is the work of S. Paul Schilling, titled *Isaiah Speaks* (Crowell). The author is concerned to bring out the message of the prophet and to demonstrate its relevance for the present day. He says many good and helpful things, and he has read widely in a certain type of literature on Isaiah. But the work is based upon the untenable "three-Isaiah" theory and, although we did not see the name of Bernhard Duhm in the book, we cannot escape the impression that much of what is said really betrays Duhm's influence. The exegesis represents the dominant "critical" emphases of our day. For example, the Child in Isaiah 9:6 is not ". . . a king who is himself divine," but simply one who is ". . . divine in might, gifted with extraordinary power and insight because the Spirit of God dwells within him" (p. 55). But this we believe is an improper interpretation of the Hebrew. And it is not encouraging to read "Had Isaiah wanted to specify unmistakably a miraculous birth from a virgin, he would have had to use the Hebrew *bethulāh* . . ." (p. 35). It is time that writers cease making such statements. In fact, to specify a miraculous birth as *bethulāh* would have been the worst possible word.

I close this brief survey with the consideration of a work of an entirely different type, a book that in some respects may be the most significant thing produced in the field of Old Testament study during 1959. We refer to John C. Whitcomb's *Darius the Mede* (Eerdmans). One of the fundamental dogmas of those who deny the trustworthiness of the book of Daniel is that the character of Darius the Mede mentioned in the book is not an historical personage. With whom therefore is he to be identified? Attempts to answer this question have been made, but many of them are unsatisfactory. It is to the answering of this question that Professor Whitcomb has devoted his studies. His answer is as follows: Ugbaru, the governor of Gutium entered Babylon on the sixteenth day of Tishri, and on the eleventh of Arahshamnu (November 6) Ugbaru died. Gobryas, the governor of Cyrus, installed (sub-) governors in Babylon. Gobryas and Ugbaru were two different persons, and it is Gobryas whom we are to identify as Darius the Mede. This thesis is developed with skill and ability, and it removes at one stroke one of the principal objections that has been raised against the trustworthiness of the book of Daniel. Evangelicals should be grateful to Dr. Whitcomb for his research.

CONCLUSIONS

What does this brief survey of Old Testament literature have to teach us who claim to be evangelical? One thing is apparent. There is need for the production of more specialized monographs such as that of Whitcomb on *Darius the Mede*. Unless we are prepared to engage in the sacrificial and painstaking labor necessary to produce works of this kind, we shall be betraying our cause. And there is need also for the production of scholarly commentaries. These commentaries must reveal an adequate knowledge of the Hebrew and cognate languages on our part. They must also, if they are truly to serve the Church of God, reveal an attitude toward the Scriptures such as that expressed toward the close of Professor Whitcomb's work. We cannot do better than to close with his words: "It is in this light (i.e., the view of Christ that the Scriptures cannot be broken) that the Christian scholar must approach the Scriptures and investigate such problems as the historicity of Darius the Mede. His conviction that Darius the Mede actually lived in the sixth century B.C. and did the things ascribed to him in the Book of Daniel does not depend upon the confirmation of cuneiform documents, but he *is* confident that the discovery of new documents can only serve to confirm the statements of God's Word" (p. 67). END

Recent New Testament Studies

F. F. BRUCE

Two translations of the New Testament have reached their completion: *The Amplified New Testament* (Zondervan) and Kenneth S. Wuest's three-volumed *Expanded Translation of the Greek New Testament* (Eerdmans). The former amplifies the language in order to bring out the full sense of the words; the latter expands it in order to bring out the finer shades of grammatical usage.

The Swiss scholar Robert Morgenthaler has provided New Testament students with a most useful tool for their work in his *Statistics of the New Testament Vocabulary* (Zürich: Gotthelf), a comprehensive analysis and synthesis.

Alfred Wikenhauser's *New Testament Introduction* (Herder), translated from the German, is a distinguished combination of critical assessment and conservative judgment.

Among books of the *Festschrift* category, one may be mentioned—a collection of 21 *New Testament Essays*, originally planned as a presentation volume for T. W. Manson, but because of his death, May 1958, was completed as a memorial to him. To enumerate (not to say evaluate) the contents would outrun the scope of this survey. Mention may be made of a contribution by the editor of the volume, A. J. B. Higgins, on research into the "Son of Man" concept (since Manson published *The Teaching of Jesus* in 1931), one by Manson's colleague H. H. Rowley on "The Baptism of John and the Qumran Sect," and one by C. K. Barrett on "The Background of Mark 10:45" in which he criticizes adversely the current view that the background of this saying is the fourth "Servant Song" of Isaiah 52:13-53:12.

A monograph similar to Barrett's article is Morna D. Hooker's *Jesus and the Servant*. She argues that Jesus' understanding of his own sufferings must be seen against a much wider pattern of suffering than the one based on the Servant Songs alone—that is, a pattern interwoven with the mission of God's people in the world.

Oscar Cullmann in *The Christology of the New Testament* (London: SCM Press), translated from the German, expounds this important subject on the basis of the various titles given to Christ in the New Testament. In *A New Quest of the Historical Jesus* (SCM Press) James M. Robinson shows how the old quest was bound to fail, and expounds the possibility and necessity of a new quest in the post-Bultmannian epoch. This new quest must start with the New Testament *kerygma*, the primitive Christian message. An English translation of *The So-Called Kerygma and the Historical Jesus* (Edinburgh and London: Oliver and Boyd), by Paul Althaus, tackles the same problem together with the wider problem of the relation of faith to history, and takes issue with Bultmann's existential Christology. The positive significance of God's self-revelation in Christ is brought out in Karl Heim's *Jesus the Lord* (Oliver and Boyd), also a translation from the German. Sherman E. Johnson's *Jesus in His Own Times* (London: A. and C. Black) gives a useful picture of the world of the Gospels with special reference to the Qumran evidence. Josef Blinzler's *The Trial of Jesus* (Cork: Mercier Press) provides the best available study of this controversial subject.

The student of the Gospels has a magnificent tool now in *A Greek Synopsis of the Gospels* (Leiden: Brill), by M. de Solages. This work of over 1,100 pages provides one with a synopsis, a concordance, statistical tables, an account of the help which mathematics may give in problems of textual interdependence, and a suggested solution to the Synoptic problem.

Martin Dibelius' work on *The Form Criticism of the Gospel* (Tübingen: Mohr) has appeared in a third (posthumous) edition. A new line in this field of research is presented by Harald Risenfeld in *The Gospel Tradition and Its Beginnings*. Where Dibelius made the preaching basic to the formation of the gospel tradition, Riesenfeld thinks rather of the school

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—the school whose first teacher was Jesus and whose first pupils were the apostles.

F. C. Grant follows older established lines in *The Gospels: Their Origin and Their Growth* (London: Faber). Luke is evidently Dr. Grant's favorite Evangelist; his account of the fourth Gospel is the least satisfactory thing in the book. Another veteran scholar, Edgar J. Goodspeed, has given us a well-argued defense of the apostolic authorship of the first Gospel in *Matthew: Apostle and Evangelist* (Winston). Matthew, he believes, was deliberately called and chosen by Jesus after the breach with the religious leadership of the Jews in order that he might put Jesus' teaching on permanent record much as Isaiah's disciples recorded his (Isa. 8:16). In view of the general consensus of exponents of classical Synoptic criticism that Matthew could not have been the first Evangelist, Goodspeed's is a most notable book, especially as he continues to hold the priority of Mark.

A new edition of N. B. Stonehouse's *The Witness of Matthew and Mark to Christ* (Eerdmans) is a most welcome sight. Stonehouse is abreast of the contemporary debate on the Gospels, and his work has been appreciated by liberal as well as conservative scholars. It is interesting to compare his chapter on "The Conclusion of Mark" with the recent reprint of J. W. Burgon's *The Last Twelve Verses of the Gospel According to S. Mark* (Sovereign Grace Book Club) which is provided with a stimulating introduction by that doughty defender of the Byzantine text, Edward F. Hills.

A. R. C. Leaney contributes the commentary on *The Gospel According to St. Luke* (A. and C. Black) to the series of Harper's New Testament Commentaries. He endeavors to assess the theological as well as the historical character and value of this Gospel, and points out that scholars of the previous generation would have found the conception of Luke as a theologian impossible. A second edition of Henry J. Cadbury's *The Making of Luke-Acts* (London: SPCK) shows that the author has found little to change in the first edition; he is concerned with the literary criticism of the Lukan writings and the "element of historical certainty and human interest" which they lend to New Testament study. An original and readable study of Luke's outlook is presented by Adrian Hastings in *Prophet and Witness in Jerusalem* (Longmans).

D. E. Holwerda's doctoral dissertation, *The Holy Spirit and Eschatology in the Gospel of John* (Kampen: Kok), is planned mainly as a critique of Bultmann's "present eschatology." And it is good that a new English translation of Calvin's commentaries should be inaugurated with T. H. L. Parker's translation of his commentary on John (Oliver and Boyd)—the Gospel which Calvin was accustomed to describe as "a key to open the door to the understanding of the others."

A study of Paul from an unusual angle is *Jung and St. Paul* (Longmans), by David Cox. This "study of the doctrine of Justification by Faith and its relation to the concept of Individuation" arose from the author's reaction to Jung's complaint that the Western mind has never devised a concept or a name for "the union of opposites through the middle path." Does not the doctrine of justification by faith supply this need? That was his reaetion which led to the writing of this book. He discovered that the matter is not so simple; there are radical differences as well as resemblances. But he ends on the Pauline note: "O the depth . . . !"

Ernest White, also a disciple of Jung, has given us *St. Paul: The Man and His Mind* (London: Marshall, Morgan and Scott). But Dr. White is an evangelical Christian as well as a psychiatrist, and it is Paul, not Jung, that he is concerned to present to his readers in this "psychological reassessment." Many aspects of Paul's career and teaching are illuminated by Dr. White. *The Mind of St. Paul* (London: Collins) by William Barclay, bears a similar title, but this is no psychological study of the apostle. It is based on a series of articles in *The British Weekly*. After initial chapters on the apostle's background and environment, Dr. Barclay gives a systematic exposition of the main aspects of the apostle's thought in which he makes good use of his expert knowledge of the New Testament vocabulary.

Paul and the Salvation of Mankind (SCM Press) by Johannes Munck, which is a translation from the German, breaks new ground in a study of Paul's own conception of the part his ministry as apostle to the Gentiles played in the consummation of God's saving purpose. It is a work of more than ordinary importance. H. J. Schoeps, internationally renowned expert in the history of religion, has given us a study of Paul's theology in the light of Jewish religious history which is shortly to be published in English translation by the Lutterworth Press, London. The heart of Paul's theology can only be understood by those who have shared Paul's religious experience, but in so far as Paul's theology can be subject of an objective academic study, it could scarcely be done better than by Schoeps. Herman Ridderbos in *Paul and Jesus* (Baker) takes issue with Rudolf Bultmann's synthesis of the eschatological and religious-historical interpretations of Pauline Christology. N. Q. Hamilton insists that Paul's doctrine of the Spirit must be understood in an eschatological context in *The Holy Spirit and Eschatology in Paul* (Oliver and Boyd).

The volume on Acts in the "Evangelical Bible Commentary" series (Zondervan) is the work of two men, Charles W. Carter being responsible for the analytic

outlines and exposition, and Ralph Earle being responsible for the introduction and exegesis. To the "Tyndale Commentary" series E. M. Blaiklock has contributed a historical commentary on Acts in which he stands in the succession of W. M. Ramsay and makes apt and illuminating use of his expert acquaintance with classical history and literature. Not a commentary but a series of helpful studies of the Palestinian background of Acts and the apostolic writings is given by Eric F. F. Bishop in *Apostles of Palestine: The Local Background to the New Testament Church* (London: Lutterworth Press).

The epistle to the Romans continues to provide material for an unending stream of commentators. *The Letter to the Romans: A Commentary* (Lutterworth Press), by Emil Brunner, is the English version of a commentary first published in German in 1938. For Brunner this epistle is "the chapter of destiny of the Christian Church"; the Church's welfare has depended time and again on the fresh discovery and appropriation of the message of Romans. Why this should be is what he endeavors to show in his exposition. *A Shorter Commentary on Romans* (SCM Press), by Karl Barth, is not simply an abbreviation of the historic *Römerbrief* of 40 years ago; it is the mature Barth who speaks here, and echoes of the *Church Dogmatics* may be heard throughout the work. Indeed, of both these commentaries it may be said that they tell us as much about the thought of Brunner and Barth as about the thought of Paul—although they make it clear how greatly Paul's thought has influenced theirs. From the older school of Reformed theology comes Floyd E. Hamilton's *The Epistle to the Romans* (Baker), an exegetical and devotional commentary by a well-known writer who believes that the doctrine taught in the Westminster Confession of Faith is the doctrine taught in Holy Scripture, and not least in the epistle to the Romans. The volume on Romans in the excellent "Shield Bible Study Series" (Baker) is the work of Gleason L. Archer, Jr. On the second half of the seventh chapter, to which we regularly turn in a commentary on Romans to discover the commentator's standpoint, Dr. Archer says that it describes the "tension and defeat in the life of a Christian who tries his best to lead his own good life." It is unfortunate that the linguistic barrier will prevent most of our readers from appreciating the magnificent Dutch commentary on Romans (Kok) recently produced by Herman Ridderbos. But nothing should stand in the way of their appreciating the reprint of Robert Haldane's *Exposition of the Epistle to the Romans* (London: Banner of Truth Trust), a volume which makes one's heart rejoice as at the finding of great spoil. Dr. D. M. Lloyd-Jones of London, England, who writes a foreword to this reprint, couples Haldane's exposition with Charles Hodge's as the two best commentaries on Romans: "While Hodge excels in accurate scholarship, there is greater warmth of spirit and more practical application in Haldane." *The Imputation of Adam's Sin* (Eerdmans), by John Murray, is a characteristically able and thorough-going study of Romans 5:12-21. It will make one look forward all the more eagerly to the two volumes which Professor Murray is contributing on this epistle to the "New International Commentary on the New Testament."

To the "Torch" series of Bible commentaries W. G. H. Simon, Bishop of Llandaff, Wales, has contributed a useful little volume on I Corinthians (SCM Press). The veteran Dutch scholar F. W. Grosheide has revised his large-scale commentary on II Corinthians (Kok) for the same series as includes Herman Ridderbos' commentary on Romans. Floyd E. Hamilton has written the volume on Galatians for the "Shield Bible Study Series" (Baker): he prefers the "North Galatian" interpretation of the epistle.

F. W. Beare of Toronto has written the commentary on Philippians for the Harper-Black series (A. and C. Black). His attempt to distinguish three separate Pauline documents in the epistle falls short of cogency. But he writes as a man who has fallen under the apostle's spell; the spending of six months in the study of this epistle he describes as "a most rewarding and at the same time a shattering experience." He gives an interesting interpretation of the Christological passage of Philippians 2:6-11, and what he says about it, together with an appendix on "The Kenotic Christology" by E. R. Fairweather, exposes the futility of the once popular kenotic theory.

The volume on I and II Thessalonians in the "New International Commentary on the New Testament" (Eerdmans) is the work of Leon Morris who has already written on these epistles in the shorter "Tyndale Commentary" series. Dr. Morris has many good things to say, and he says them with a refreshing freedom from hallowed theological jargon.

John Knox' *Philemon Among the Letters of Paul* (Abingdon) has appeared in a revised edition with its intriguing suggestions for the solution of quite a handful of problems in New Testament studies and early Church history. Some of the suggestions he gives are more convincing than others.

Two short but significant studies of Hebrews call for notice: *Hebrews and the Scriptures* (SPCK), by F. C. Synge, and *New and Living Way* (London: Faith Press) by Antony Snell. Synge takes note of the fact that in the Old Testament quotations at the beginning of Hebrews, God is represented as conversing with someone whom Synge calls the Heavenly Companion. He goes on to argue that Hebrews depends on a testimony-collection concerning this Heavenly Com-

panion, identified by the writer of the epistle with Christ. Snell gives a fresh interpretation of the epistle which he thinks was written by Barnabas to a Jewish-Christian community in Cyprus.

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Survey of Theological Literature

GEOFFREY W. BROMILEY

The past year saw a steady stream of new theological and historical books, interrupted only by the printing strike that afflicted Britain for several weeks during the summer. Many of these works will meet only a temporary need and may be left aside for the purpose of our survey. Among the rest, there are quite a number of solid merit from different standpoints and in different spheres, though few if any are likely to prove of decisive theological significance. Perhaps our best plan is not to attempt any invidious ranking, but to consider some of the outstanding works according to relevant categories.

We mention first some new contributions in the sphere of ecclesiastical history and doctrine. A new account of the first beginnings of Christian theology has been attempted by J. N. D. Kelly in his *Early Christian Doctrines*, a book which may prove no less valuable and a little more readable than the Bethune-Baker, so well known to theological students. Professor Latourette has carried a stage further his latest studies in the nineteenth and twentieth centuries with volume II of his *Christianity in a Revolutionary Age*, and a new and slightly revised edition of Williston Walker's *History of the Christian Church* is also welcomed. The quater-centenary of the Scottish Reformation, now in course of celebration, evoked a fresh study of John Knox under the title of *The Thundering Scot*, by Geddes McGregor, together with an informative new survey due to appear at the end of the year or early in 1960 by the Edinburgh scholar Dr. Gordon Donaldson, *The Scottish Reformation*. The past year was also one of the many Calvin anniversaries; and while it produced little historical writing of note, attention should be paid to a valuable account of Calvin's doctrine of the Christian life in a book of this title by Dr. R. Wallace, and also to the American edition of T. H. L. Parker's earlier work, *Calvin's Doctrine of the Knowledge of God*. Dr. Wallace's book in particular breaks much new ground and helps to give a picture very different from that of popular caricature. The great Anglican evangelical Charles Simeon was born in 1759, and to mark this anniversary a symposium of essays was published titled *Charles Simeon 1759-1959*.

Turning to works that are more strictly theological, we find an interesting venture undertaken by Westminster Press with its three "cases" for dominant theological trends: *The Case for New Reformation Theology*, by W. Horden; *The Case for Liberal Theology in Perspective*, by L. H. de Wolf; and *The Case for Orthodox Theology*, by E. J. Carnell. Many reviewers have commented that the presentations are far less

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conflicting than might have been the case a generation or even a decade ago. Whether this is due to closer approximation to the true centre, to the good or bad influence of ecumenism, or simply to a retreat in some measure from clear-cut convictions will be variously assessed by different writers, some of whom will regard it as a hopeful sign and others as dangerous and unhealthy. Dr. Carnell's book is of particular interest to the evangelical world. Many who might demur at his presentation, either in general or in detail would do well at least to refrain from mere denunciation and to study the author's basic problems and intentions, give attention to the probing finger which he directs at some aspects of evangelical faith and practice, and work constructively and concertedly toward a restoration to orthodoxy of the theological vitality and power which it has lacked. In this regard the dangers of an ultimate subjectivism are to be particularly avoided, and the authority and power of Holy Scripture brought to new honor both in statement and in practice.

Ecumenism continues to determine a good deal of the orientation and content of modern theology. In addition to his book on Knox, Dr. Geddes McGregor has given us one of the most thought-provoking works in this field with his *Corpus Christi.* Professor Pittenger's *The Word Incarnate* may also be mentioned in the same connection, though it deals with the subject from a different angle and is rooted, of course, in a different tradition. In relation to the Roman Catholic church, the fine work by J. Pelikan, *The Riddle of Roman Catholicism,* is a fresh attempt to understand Romanism and also to suggest ways of overcoming the rift between it and the rest of Christendom. Perhaps one of the most interesting of all the ecumenical writings is a series of essays, *The Ecumenical Era in Church and Society,* which deals basically if not always satisfactorily with the interpretation of the mission of the Church. This is a theme to which evangelicalism, with its no mean record of activity of mission, might well make a worthwhile contribution.

Among varied themes to which evangelicalism might contribute forcefully are the theology of the Holy Spirit, theological understanding of the sex relationship, and the relationship between theology and culture. There has been a revival of interest in the doctrine of the Spirit, Dr. Hendry and Dr. E. H. Palmer both having given us interesting studies in this field. During 1959, A. B. Come's *Human Spirit and Holy Spirit* carried the discussion a stage further, though nothing was added to a positively biblical exposition. So far as the man-woman relationship is concerned, Dr. D. Sherwin Bailey has made this an object of special study, and particular attention should be paid to his *The Man-Woman Relationship in Christian Thought.* Both theologically and practically this is a matter of greater importance than is often realized, and the evangelical world today seems to be particularly at fault in neglecting it, except perhaps from specific angles that may seem the most urgent but not necessarily the most basic. Cultural problems have occasionally been tackled by theology, but only too often they are abandoned to the kind of twilight world in which Professor Tillich is such a master. It is thus no surprise that he should have given us a series of essays on *The Theology of Culture,* and that in his honor a number of eminent writers should have contributed to the *Festschrift* entitled *Religion and Culture.* It is debatable how far Tillich ever gives us theology in the strict sense, or strictly Christian sense, but his work does at least indicate problems often neglected, and therefore invites a constructive theological answer in biblical and evangelical terms.

The continuing writings of Karl Barth demand a short section of their own, partly because in the original and translation they are so vast, partly because they are so strongly individual in relation to our usual classifications, and partly because they may well prove to have the most lasting effect for good or for evil, or both. Among the translations, Barth's *Short Commentary on Romans* is interesting as a return to the epistle with which he has consistently wrestled; however, it is of no great intrinsic significance. More important perhaps is his *Protestant Theology,* a slightly abridged version of his survey of leading thinkers and theologians who contributed to the rise of Liberalism or Neo-Protestantism in the later eighteenth and nineteenth centuries. In this work we are brought face to face with the interpretation of recent dogmatic history which underlies his own understanding of the modern situation and negatively, therefore, his attempts at a genuinely Protestant and apostolic reconstruction. Finally, we have additions to the *Church Dogmatics,* both in English translation and in the German. In English, volume III, 1, makes available Barth's thinking on creation with its discussion of the *genre* of the creation stories, its theological interpretation of these stories, and its assessment of optimism and pessimism in the light of God's approval of his work. In German, vol. IV, 3, which became so large that it had to be published in two parts, concludes the discussion of the theology of reconciliation, and is of interest because of its fresh treatment of words and lights outside Scripture, its attempted presentation in broader terms of the prophetic office of Christ through the Holy Spirit in the revelation of reconciliation, and for its serious grappling with the problems of vocation and mission. Readers of Dr. Berkouwer's *Triumph of Grace* will be interested to know that a full excursus is devoted to an amicable but serious and forceful answer to Berkouwer's basic criticism.

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GEOFFREY W. BROMILEY

The past year saw a steady stream of new theological and historical books, interrupted only by the printing strike that afflicted Britain for several weeks during the summer. Many of these works will meet only a temporary need and may be left aside for the purpose of our survey. Among the rest, there are quite a number of solid merit from different standpoints and in different spheres, though few if any are likely to prove of decisive theological significance. Perhaps our best plan is not to attempt any invidious ranking, but to consider some of the outstanding works according to relevant categories.

We mention first some new contributions in the sphere of ecclesiastical history and doctrine. A new account of the first beginnings of Christian theology has been attempted by J. N. D. Kelly in his *Early Christian Doctrines,* a book which may prove no less valuable and a little more readable than the Bethune-Baker, so well known to theological students. Professor Latourette has carried a stage further his latest studies in the nineteenth and twentieth centuries with volume II of his *Christianity in a Revolutionary Age,* and a new and slightly revised edition of Williston Walker's *History of the Christian Church* is also welcomed. The quater-centenary of the Scottish Reformation, now in course of celebration, evoked a fresh study of John Knox under the title of *The Thundering Scot,* by Geddes McGregor, together with an informative new survey due to appear at the end of the year or early in 1960 by the Edinburgh scholar Dr. Gordon Donaldson, *The Scottish Reformation.* The past year was also one of the many Calvin anniversaries; and while it produced little historical writing of note, attention should be paid to a valuable account of Calvin's doctrine of the Christian life in a book of this title by Dr. R. Wallace, and also to the American edition of T. H. L. Parker's earlier work, *Calvin's Doctrine of the Knowledge of God.* Dr. Wallace's book in particular breaks much new ground and helps to give a picture very different from that of popular caricature. The great Anglican evangelical Charles Simeon was born in 1759, and to mark this anniversary a symposium of essays was published titled *Charles Simeon 1759-1959.*

Turning to works that are more strictly theological, we find an interesting venture undertaken by Westminster Press with its three "cases" for dominant theological trends: *The Case for New Reformation Theology,* by W. Horden; *The Case for Liberal Theology in Perspective,* by L. H. de Wolf; and *The Case for Orthodox Theology,* by E. J. Carnell. Many reviewers have commented that the presentations are far less

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conflicting than might have been the case a generation or even a decade ago. Whether this is due to closer approximation to the true centre, to the good or bad influence of ecumenism, or simply to a retreat in some measure from clear-cut convictions will be variously assessed by different writers, some of whom will regard it as a hopeful sign and others as dangerous and unhealthy. Dr. Carnell's book is of particular interest to the evangelical world. Many who might demur at his presentation, either in general or in detail would do well at least to refrain from mere denunciation and to study the author's basic problems and intentions, give attention to the probing finger which he directs at some aspects of evangelical faith and practice, and work constructively and concertedly toward a restoration to orthodoxy of the theological vitality and power which it has lacked. In this regard the dangers of an ultimate subjectivism are to be particularly avoided, and the authority and power of Holy Scripture brought to new honor both in statement and in practice.

Ecumenism continues to determine a good deal of the orientation and content of modern theology. In addition to his book on Knox, Dr. Geddes McGregor has given us one of the most thought-provoking works in this field with his *Corpus Christi*. Professor Pittenger's *The Word Incarnate* may also be mentioned in the same connection, though it deals with the subject from a different angle and is rooted, of course, in a different tradition. In relation to the Roman Catholic church, the fine work by J. Pelikan, *The Riddle of Roman Catholicism*, is a fresh attempt to understand Romanism and also to suggest ways of overcoming the rift between it and the rest of Christendom. Perhaps one of the most interesting of all the ecumenical writings is a series of essays, *The Ecumenical Era in Church and Society*, which deals basically if not always satisfactorily with the interpretation of the mission of the Church. This is a theme to which evangelicalism, with its no mean record of activity of mission, might well make a worthwhile contribution.

Among varied themes to which evangelicalism might contribute forcefully are the theology of the Holy Spirit, theological understanding of the sex relationship, and the relationship between theology and culture. There has been a revival of interest in the doctrine of the Spirit, Dr. Hendry and Dr. E. H. Palmer both having given us interesting studies in this field. During 1959, A. B. Come's *Human Spirit and Holy Spirit* carried the discussion a stage further, though nothing was added to a positively biblical exposition. So far as the man-woman relationship is concerned, Dr. D. Sherwin Bailey has made this an object of special study, and particular attention should be paid to his *The Man-Woman Relationship in Christian Thought*. Both theologically and practically this is a matter of greater importance than is often realized, and the evangelical world today seems to be particularly at fault in neglecting it, except perhaps from specific angles that may seem the most urgent but not necessarily the most basic. Cultural problems have occasionally been tackled by theology, but only too often they are abandoned to the kind of twilight world in which Professor Tillich is such a master. It is thus no surprise that he should have given us a series of essays on *The Theology of Culture*, and that in his honor a number of eminent writers should have contributed to the *Festschrift* entitled *Religion and Culture*. It is debatable how far Tillich ever gives us theology in the strict sense, or strictly Christian sense, but his work does at least indicate problems often neglected, and therefore invites a constructive theological answer in biblical and evangelical terms.

The continuing writings of Karl Barth demand a short section of their own, partly because in the original and translation they are so vast, partly because they are so strongly individual in relation to our usual classifications, and partly because they may well prove to have the most lasting effect for good or for evil, or both. Among the translations, Barth's *Short Commentary on Romans* is interesting as a return to the epistle with which he has consistently wrestled; however, it is of no great intrinsic significance. More important perhaps is his *Protestant Theology*, a slightly abridged version of his survey of leading thinkers and theologians who contributed to the rise of Liberalism or Neo-Protestantism in the later eighteenth and nineteenth centuries. In this work we are brought face to face with the interpretation of recent dogmatic history which underlies his own understanding of the modern situation and negatively, therefore, his attempts at a genuinely Protestant and apostolic reconstruction. Finally, we have additions to the *Church Dogmatics*, both in English translation and in the German. In English, volume III, 1, makes available Barth's thinking on creation with its discussion of the *genre* of the creation stories, its theological interpretation of these stories, and its assessment of optimism and pessimism in the light of God's approval of his work. In German, vol. IV, 3, which became so large that it had to be published in two parts, concludes the discussion of the theology of reconciliation, and is of interest because of its fresh treatment of words and lights outside Scripture, its attempted presentation in broader terms of the prophetic office of Christ through the Holy Spirit in the revelation of reconciliation, and for its serious grappling with the problems of vocation and mission. Readers of Dr. Berkouwer's *Triumph of Grace* will be interested to know that a full excursus is devoted to an amicable but serious and forceful answer to Berkouwer's basic criticism.

Finally, a word must be said about some of the reprints that may finally prove to be of more lasting value than the original works. From the last century come two great books on the Atonement, the fine statement by Denney in his *Christian Doctrine of Reconciliation,* and the thoughtful and reverent, if less satisfactory, treatment by McLeod Campbell—*The Nature of the Atonement.* New volumes have been added to the excellent series of Luther translations by Concordia in which some of the expositions of John and writings on the Word and sacraments are given. Calvin's *Tracts and Treatises* in three volumes really belonged to 1958, though they may have eluded the attention of some readers and should be consulted for the valuable material that we always expect from Calvin. Last, reference may be made to a voice from Scotland, for, in addition to his independent work and to a new and useful edition of various Reformation creeds, Professor T. F. Torrance has edited the illuminating sermons of the Scottish Reformer Robert Bruce on *The Mystery of the Lord's Supper.* This introduces both a little-known author and some valuable creative thinking on a very relevant topic in contemporary discussion. END

The Clergy in Modern Fiction

HARRY JAEGER

Featured among the current glossy-covered paperback books is the reissue of Sinclair Lewis' 1927 novel *Elmer Gantry,* that infamous caricature of a clergyman. Recent rumor has it that a Hollywood studio is projecting a movie version with Elizabeth Taylor Hilton Wilding Todd Fisher in the lead female role.

The Reverend Elmer Gantry is but one example of the many ministers who live in the pages of American and British novels of the past 100 years. The picture of clerical compromise, both in theology and in morality, is infrequently relieved even now. When religious leaders lament the lack of spiritual vitality in this day when church membership is so popular, they can attribute no small blame to the effect of these widely-read books.

The close interrelation between literature and social trends is universally recognized and documented. It is not always possible to determine with exactness whether the changing age is simply reflected in literature, or if the literature has something to do with inspiring and creating social changes. The fact remains, however, that the effect of literature upon the public mind and mores, both as creator and abettor of social change, is dynamic. Even when the literary coterie is defeated, or when the public does not respond for a decade or two, the cumulative shaping power of literature on public life is without equal among the many influences that mold us.

The importance of fiction, especially where it deals with religious themes and persons, is underscored by the perennial popularity of the subject. The religious motif has been, still is, and probably always will be appreciated and sought by the general reading public. From the time of Chaucer, English-language writers have been interested in the gentle and not-so-gentle satire of the clergy.

SOME APPARENT TRENDS

Through the year 1915, almost one-third of the best sellers were religious. Since 1915 this ratio has probably not prevailed, but the percentage is still significant. Perhaps we are too close to these years to draw precise conclusions or detect inexorable trends. However, it would seem that certain observations are valid.

Novels immediately prior to the Darwinian impact (1859) were already expressing with some force the rising dissatisfaction with evangelicalism. Generally respectable criticism of evangelicalism and commendation of liberalism and the social gospel marked the time of the publication of Darwin's work to the era of the muckraking books (1902-1916).

Since that time, two world wars, the great depression, the general breakdown of public and private morality, complete disillusionment of utopianism, and the always terrifying post-Korean cold war have provided a matrix in which discredit of the Gospel has

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been bred. By fair means and foul, novelists have sought to spread before the reading public their diatribe against the Church, the clergy, and the Christian message.

On the eve of World War II and to the present day, there has been a counter-trend in defense of the faith. The effect has been partially ameliorating. Writers have been creating or describing virtuous and able men of the cloth, and yet have denounced devastatingly the people in the pews. For example, Hartzell Spence's biographical book *One Foot in Heaven* (1940), subsequently made into a successful film version, had as its main character the amazing and redoubtable Reverend William Spence. Despite certain foibles in the man, he was revealed as the sort of dedicated minister who accomplishes things. But the overall picture of ministerial life, as well as the calibre of church people, hardly commended that life or calling to anyone.

In this period also is Rachel Field's *All This and Heaven Too* (1947) with the two diverse but equally admirable ministers—the Reverend Monod and the Reverend Field. Here, particularly through the eyes of the minister's wife, one sees the pettiness and near-cruelty of church people.

Nonfiction books, having to do with our subject, may be noted just in passing. In the area of biography, *A Man Called Peter* acts as a palliative to the general malaise. In the realm of missionary biography and adventure such volumes as *The Keys of the Kingdom, Through Gates of Splendor, Shadow of the Almighty,* and *The Small Woman* (which has been given further stature in the film version *Inn of the Sixth Happiness*) reflect a continuing sympathetic interest in the cause of Christ. Can it be that people are in sympathy with the propagation of the Gospel to heathen lands but appreciate sublimation of the claims of Christianity at home?

ROOTS OF THE DECAY OF FAITH

Nineteenth century Protestant clergymen were confronted with skepticism in their congregations as well as within themselves.

For example, higher criticism, born in Germany, had its influence in England in 1841 with George Eliot's translation of David Strauss' rationalistic *Life of Jesus*. Her repudiation of the evangelicalism of her youth was abrupt; but, as E. Wagenknecht says in *Cavalcade of the English Novel,* she never really reached the "certitude of unbelief. Like Renan she might have said, 'I feel that my life is governed by a faith I no longer possess.'"

Men felt compelled to readjust their views on creation when Darwin's *Origin of Species* came out in 1859. The concept of evolution was popularized as a view of life. It was the actual "turning point in the history of modern thought" as George Sampson points out in *The Concise Cambridge History of English Literature.*

Learned and respected professors urged the college-age generations to ignore outdated Mill and Spencer and turn to Kant and Hegel. The English philosophy "idealism" was thus conceived, and the latter half of the nineteenth century was studded with works by writers directly influenced by Kant and Hegel.

The awakening of social consciousness also involved a dramatic readjustment in ecclesiastical thinking. Many a minister found himself tossed upon the pointed horns of a dilemma: should he cultivate the wealthy who were the financial mainstay of the church but often guilty of injustice, if not sheer inhumanity, in the acquisition and maintaining of their fortunes; or should he risk career, calling, church, and compensation to relate the Gospel to man's total life and thereby run athwart the vested interests of pillars of the church?

Out of this context arose the "social gospel"—the effort to project the example of Jesus without the creedal dogmatism and pampered moneyed oligarchy of the churches. America with its industrial conflict, increasing squalid slums, and the evils of big business domination was a natural ground for such religious renewal. Dr. Washington Gladden's "Applied Christianity" became famous. The Reverend Charles Sheldon's *In His Steps* (1896), originally preached as an evening service series at the Topeka, Kansas, First Congregational Church, rocketed into fame as an artless tale of a shabby Stranger whose appearance at a worship service of a comfortable congregation shamed nominal Christians into a more real following of Christ.

Thus a complexity of changes wrought the beginnings of a decay of faith, and the novels about clergymen chronicle the details of this defection.

FROM DARWIN TO THE MUCKRAKERS

One of this writer's favorite books is *Jane Eyre,* written by Charlotte Bronte in 1847. In it Miss Bronte said the kindest things she could of evangelicalism in the Reverend St. John Rivers. The impression is one of unrelenting severity, uncompromising principle, and undaunted self-destruction in the Cause. Her more telling strokes are reserved for the Reverend Brocklehurst, a spouter of texts and neglecter of kindness, devoted to purity and devoid of charity. He, as treasurer of the Lowood School, was more concerned with balanced books than balanced diets. Such a monster could have started a whole decay of faith by himself.

Ernest Pontifax, the curate in Samuel Butler's *Way of All Flesh* (1859), is an immature man who has been raised in the strictest kind of fundamentalistic environment. In all of his preparation he had never

been introduced to any work antithetical to evangelicalism, and was indoctrinated completely in a bibliolatrous theology. There are actually two clergymen in this book. The elder Pontifax to the end is bound to the past, portrayed in unflattering descriptive strokes as a mean, impatient, narrow-minded, ill-tempered, fraudulently pious man and prototype of the evangelical clergyman:

> Theobald (the father) was always in a bad temper on Sunday evening. Whether it is that they are as much bored with the day as their neighbors, or whether they are tired, or whatever the cause may be, clergymen are seldom at their best on Sunday evening.

Against this harsh background, the character of Ernest, at first a twig bent by parental pressure and then by dint of will bent the other way and almost broken, emerges at last divorced from the church, liberated from submission to his parents, and financially enriched by a timely inheritance. He has become an integrated nationalist, the picture of contentment, a happy skeptic from the manacles of a jailer Christianity.

One paragraph describes the beginnings of this departure as the new attitude of supposed honest inquiry gains mastery:

> the more he read in this spirit the more the balance seemed to lie in favor of unbelief, till, in the end all further doubt became impossible, and he saw plainly enough that, whatever else might be true, the story that Christ had died, come to life again, and been carried from earth through the clouds into the heavens could not now be accepted by unbiased people. . . . He would probably have seen it years ago if he had not been hoodwinked by people who were paid for hoodwinking him.

Butler, of course, stands at the beginning of the decay of faith. He is not the ultimate by any means. Critics of his day and ours regard him as a friend to true religion. Wagenknecht in the *Cavalcade of the English Novel* writes:

> Butler was far from orthodox Christianity, yet he was a very religious man . . . in his view he was building a better foundation for the religion of the future. He believes that if a man loves God he cannot come to much harm. But, like the Quakers, he felt that to achieve this security a man must disregard theological dogmas and social conventions completely and listen to the voice of God within himself.

Thus the trend was established. One author after another added to the evil heritage of suspicion and ridicule of the ministry, specifically the evangelical ministry. The old way of faith and life was rejected as being outmoded and unrealistic.

An island in the midst of this flood appeared as *Thomas Wingfold, Curate,* written by George MacDonald, and published in 1876. Wingfold is an average minister whose hall mark is sincerity. His practice of prayer is purposeful, and his study of the Bible is a search for a truly meaningful message. The moment of his spiritual birth comes in the confrontation of a text. It dawns upon his heart with the radiance of the sun bursting through the clouds of perplexed meditation: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Clym Yeobright of Thomas Hardy's *Return of the Native* (1878) is the pawn of his creator's philosophic pessimism—another symptom of the decay of faith in what Toynbee has called "this post Christian era." Clym, after a successful career in Paris, is thoroughly disturbed by his "trafficking in glittering splendors with wealthy women and titled libertines"; and he longs to do something to help the poor and ignorant. Fate enters, and blow after unrelentless blow falls, bending, crushing, breaking, rending. At the nadir of his brokenness, half blind, and on the way to total blindness, Clym turns to the ministry as his only recourse. His success is indifferent, and the best opinion seemed to be that "it was well enough for a man to take to preaching who could not see to do anything else."

In 1895 Hardy wrote *Jude the Obscure,* a novel currently appearing in eye-catching reprint as "the novel which shocked the Victorian age." Published originally as a serial in *Harpers* magazine, it is a tale of unmitigated disillusionment, disenchantment, and despair. It presents the terrible refinement of Hardy's pessimism. Jude is kept by Fate from becoming an educated cleric. Led from one shattering relationship to another, Jude spends his days as a laborer, fitting the stones in arches of apse and narthex, but never mounting the cherished steps to the coveted pulpit.

Theron Ware is the earnest, unsophisticated and terribly limited young cleric of Harold Frederic's *The Damnation of Theron Ware* (1896). In the May 2, 1896, issue of "The Critic," the reviewer states that Frederic

> has conceived a man of some intellectual and emotional readiness, with a meagre education and very limited knowledge of the world; inoffensively virtuous through lack of opportunity for vice, but with no genuine foundation of character.

In their third charge Theron and his wife, Alice, find themselves $800 in debt. An important elderly citizen, Abraham Beekman by name, bails them out with the fatherly advice that Theron study law and slip out of the ministry at the first good change. In the end, having been led from one damning association to another, and finally to his fateful "illumination," Theron leaves the ministry, heads for the West, with a pipe dream of politics, perhaps even the White House some day.

Of all these novels, perhaps the most influential was the American Winston Churchill's *Inside of the Cup* (1913). It was one of the *(Cont'd on page 18)*

CHOICE EVANGELICAL BOOKS OF 1959

The best books of 1959 from a strictly evangelical point of view, in the judgment of CHRISTIANITY TODAY'S *editorial staff, are listed below. The year saw many significant gains in conservative Protestant literature. These volumes are not the only meritorious publications, nor do they reflect the convictions of all evangelical groups. But the selections propound evangelical perspectives in a significant way, or apply biblical doctrines effectively to modern currents of thought and life.*

BLACKWOOD, ANDREW W., ed.: *Evangelical Sermons of Our Day* (Harper, 383 pp., $5.95). Thirty-seven select messages from a cross-section of evangelical preaching.

BLAIKLOCK, E. M.: *The Acts of the Apostles* (London: Tyndale Press, 168 pp., 9s.6d.). An historical commentary viewing the apostolic age in its Greek and Roman setting.

BRUCE, F. F.: *Biblical Exegesis in the Qumran Texts* (Eerdmans, 82 pp., $2.50). Discloses the principle of biblical interpretation employed by Qumran writers.

CARNELL, E. J.: *The Case for Orthodox Theology* (Westminster, 162 pp., $3.50). A challenging though controversial apologetic for the evangelical faith.

HALL, CLARENCE W.: *Adventurers for God* (Harper, 265 pp., $3.75). Thrilling stories of missionary heroes.

HENRY, CARL F. H., ed.: *Revelation and the Bible* (Baker, 413 pp., $6). Twenty-four international scholars expound the evangelical view of the Scriptures.

KUIPER, R. B.: *For Whom Did Christ Die?* (Eerdmans, 100 pp., $2). Calvinistic teaching on the death of Christ alongside the Arminian and neo-orthodox views.

LADD, GEORGE E.: *The Gospel of the Kingdom* (Eerdmans, 143 pp., $2.75). A popular, non-polemic presentation of biblical teaching about the Kingdom.

LASOR, WILLIAM S.: *Great Personalities of the Old Testament* (Revell, 192 pp., $3). Portrayals soundly based on the scriptural data, modern archaeological research and ancient literature and divine revelation.

LLOYD-JONES, D. MARTYN: *Studies in the Sermon on the Mount* (Eerdmans, 320 pp., $4.50). The devout English expositor's study in depth of Christ's words as recorded in Matthew.

LEUPOLD, HERBERT C.: *Exposition of the Psalms* (Wartburg, 1,010 pp., $8.75). Newest addition to the author's well-known Old Testament commentaries.

MCCLAIN, ALVA J.: *The Greatness of the Kingdom* (Zondervan, 556 pp., $6.95). An exhaustive biblical exposition in a dispensational frame of reference.

MIXTER, RUSSELL L., ed.: *Evolution and Christian Thought Today* (Eerdmans, 224 pp., $4.50). Fourteen scholars consider the status of the theory of evolution a century after Darwin's *Origin of Species*.

MURRAY, JOHN: *The Imputation of Adam's Sin* (Eerdmans, 95 pp., $2). The classical Protestant doctrine presented with relevance to modern theological views.

PELIKAN, JAROSLAV: *The Riddle of Roman Catholicism* (Abingdon, 272 pp., $4). A fresh evaluation of Romanism from the Protestant perspective, acknowledging certain values in the Roman tradition.

PFEIFFER, CHARLES F.: *Between the Testaments* (Baker, 124 pp., $2.95). A study of intertestamentary times given fresh significance by the discovery of the Dead Sea Scrolls.

PLASS, EWALD: *What Luther Says* (3 vols., Concordia). A scholarly and systematic collation and translation of the great reformer's utterances.

SASSE, HERMAN H.: *This is My Body* (Augsburg, 433 pp., $7). A definitive and comprehensive treatise of Luther's doctrine of the "real presence" in the sacrament of the Lord's supper.

VAN TIL, HENRY R.: *The Calvinistic Concept of Culture* (Baker, 245 pp., $4.50). The relationship of religion and culture from the Calvinistic point of view.

WALLIS, ETHEL E. AND BENNETT, MARY A.: *Two Thousand Tongues to Go* (Harper, 308 pp., $3.95). The romance of the translation of the Holy Scriptures into the language of the world.

WHITCOMB, JR., JOHN C.: *Darius the Mede* (Eerdmans, 84 pp., $2.75). A noteworthy archaeological contribution in support of the historicity of Daniel.

WIRT, SHERWOOD E.: *Crusade at the Golden Gate* (Harper, 176 pp., $2.75). The gripping story of Billy Graham's San Francisco campaign.

WISEMAN, D. J.: *Illustrations from Bible Archaeology* (Eerdmans, 112 pp., $3.50). A conservative approach to biblical problems by an archaeologist on the British Museum staff.

YOUNG, EDWARD J.: *The Study of Old Testament Theology Today* (Revell, 112 pp., $3). A bold and authoritative affirmation of the orthodox view of God's redemptive work in history.

ZIMMERMAN, PAUL A., ed.: *Darwin, Evolution and Creation* (Concordia, 231 pp., $3.95). A company of Lutheran scholars give a centennial appraisal of the Darwinian theory.

CLERGY IN MODERN FICTION

(*Cont'd from p. 16*) most popular muckraking novels dealing with the Church that came out at the time the movement was strongest (1902-1916). John Hodder is the name of the minister. In these pages he changes from an extreme conservatist to the personification of the liberal movement in theology. His repudiation of the interpretations of the Christian belief in terms of the old orthodoxy is complete, and just as final is his identification with the whole new set of liberalism's interpretations of the old articles of faith. At the end,

> he perceived at last the form all religions take is that of consecration to a Cause—one of God's many causes. The meaning of life is to find one's Cause, to lose one's self in it. His was the liberation of the Word,—now vouchsafed to him; the freeing of the spark from under the ashes. To help liberate the church, fan into flame the fire which was to consume the injustice, the tyranny, the selfishness of the world. . . .

FROM 1916 TO WORLD WAR II

The period from 1916 to the beginnings of World War II is marked by the most abusive treatment of the minister and his mission. For example, H. G. Wells' *The Soul of the Bishop* (1917) presents a sorry struggle revolving around Smoking versus Conscience, the story of a human crustaceon in a stew over creeds who leaves the church in favor of tobacco.

Theodore Dreiser's *An American Tragedy* (1925), which even H. L. Mencken dubbed a profoundly immoral book (because of its treatment of murder), gives us the Reverend and Mrs. Griffiths, parents of the book's protagonist, parroters of pious phrases even in the presence of the most bitter tragedy.

> Well, blessed be the name of the Lord. . . . We must keep our hearts open. Yes, we mustn't judge—We only hope for the best. Yes, Yes! Praise the Lord—we must praise the Lord! Amen! Oh yes! Tst! Tst! Tst!

We see the Reverend Freemantle of James Hilton's *And Now Goodbye* (1931), a picture of frustration, thwarted escape, and final resignation to dullness; George Brush of Thornton Wilder's *Heaven My Destination* (1935), a ridiculous figure, a composite of fundamentalistic foibles, zealous without knowledge; the unspeakably vulgar Jim Casy in John Steinbeck's unthinkably vulgar *Grapes of Wrath* (1939), and Aron of the same author's *East of Eden*, a man who literally degenerates into religion; and the Reverend Blampied of James Hilton's *Random Harvest* (1941), a lazy man, rebellious against authority.

The decay of faith issues in waning morality, spiritual aenemia, or perhaps the atheistic bravado of a Mencken who said, "The noblest man I think is the one that fights God and triumphs over him." Or in the melancholy of Will Durant who said in his *On the Meaning of Life* (1932):

> God who was once the consolation of our brief life and our refuge in bereavement and suffering, has apparently vanished from the scene; no telescope nor microscope discovers Him. Life has become in that total perspective, which is philosophy, a fitful pullulation of human insects on the earth, a planetary eczema that may soon be cured; nothing is certain in it except defeat and death, a sleep from which it seems there is no awaking. . . . The greatest question of our time is not communism vs. individualism, nor Europe vs. America, not even East vs. West; it is whether men can bear to live without God.

PRESENT DAY FICTION

Except for purely Christian fiction, which has a limited public, the plight of the parson is much the same in present day novels.

Peter DeVries' *The Mackeral Plaza* (1958), a top 10 national best seller for a number of weeks last year, presents us with the racy story of a youngish widower, the Reverend Mackeral. He is theologically liberal, vituperative about fundamentalism, and morally more chased than chaste. His romantic involvement includes an actress with whom he has numerous clandestine meetings, and his housekeeper whom he finally marries after they thoroughly discover their happy compatibility. In the name of all that is holy, including the sacred office of the ministry, what effect must a book like this have upon the public mind?

It was perhaps the sobering effect of World War II, plus the widely-heralded findings of neo-orthodoxy, that stimulated the secondary trend noted earlier. By the end of the war, novels were appearing which made religion at least a matter of choice.

What can we say in conclusion? The minds and conduct of people have been molded and directed largely by the fiction they have been reading for years; and there is not nearly enough evidence yet of that kind of literature which will effectively counteract the poison that has touched the clergy, the church, and the claims of Christ! END

Bright Legacy

Oh Earth, retreat with broken toys,
Torn ribbons, while I trace
Where Death and he went quickly forth
Out-orbiting known space . . .
His soul, released and bright
With joy of Christ's own presence soars!
Glad for his coronation? Yes!
Yet, God, this lonely night
My human cry in darkness heed—
Thy tenderness, thy grace I plead.

RUTH WEBBER SHIVELY

A LAYMAN *and his Faith*

FAITH AND THE WORD OF GOD

WE DO NOT BELIEVE there has ever been a time when Christians needed more help than now. There is a raging tide against faith in a completely trustworthy and authoritative Bible, and this is having a devastating effect.

The consequences are not primarily in the areas of culture or ethics, or even sociology and politics. The devastation has to do with *spiritual power*—that ability to confront sinners with their need of a Saviour and to lead them to repentance and conversion. It has to do with the spiritual power necessary to lead men to the Word of God for strength and wisdom for daily living. The concern is over preaching and teaching which brings a Scripture-based confidence for today and an assured hope for the life beyond the grave.

¶ Right now we are reaping the harvest of attacks on the integrity of the Scriptures which began in Germany a century ago. In institution after institution, the chair of Bible is now occupied by men who have capitulated either to the older, higher critical viewpoint of the Scriptures, or to the more recent deviation from faith in the complete trustworthiness of the Bible, known as Neo-orthodoxy. There are, of course, notable exceptions, and for these we are deeply thankful.

Those who hold the higher critical or neo-orthodox viewpoints of Scripture deny the accuracy and validity of the Bible on a rational basis. But in the more popular concept we find something very different: Man has superimposed upon the authority of the Word of God the authority of the human interpreter, so that revelation as a *fait accompli* becomes revelation only when acknowledged to be such by the human interpreter of the Word. We of course recognize that divine revelation becomes operative in the life of the individual only as he hears and acts on that revelation.

The point is that this act of obedience on the part of man does not validate revelation, for God's revelation is valid regardless of what man may do with it. To equate obedience to God's revealed truth with that truth itself is to becloud the issue.

The words of Paul as found in Romans 3:3,4, are pertinent: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

Old-line higher criticism, said by some to be discredited today, is far more alive than many think. The old rationalism has been largely supplanted by neo-orthodoxy, it is true. But this welcome shift to the theological right is far from adequate, for its destructive effect is a demonstrable fact. Wherever human speculation is permitted to take the place of divine revelation, the way is open for interpretations contrary to that revelation.

An overwhelming majority of seminary students are now being subjected to this new philosophy of inspiration. The bold affirmation, "Thus saith the Lord," has been muted. The voice of authority has been supplanted by the expression of opinions. We have lost the power of God's Word for us in the din of human speculation. Power from entirely too many pulpits rises no higher than the leading intellects of the day.

¶ This is an appeal, therefore, to young ministers. The question to them is, do you have the power of God's Holy Spirit resting on you when you go into the pulpit? Are you seeing souls saved and lives transformed through your ministry? If you are, thank God and go forward.

If not, the writer would suggest a soul-searching inquest into the death of spiritual power. The point at which you no longer believed in the complete integrity and authority of the Word of God may have been your departure. Or it may have been at some time in life when you did not surrender motives, habits, and other activities to the searching and cleansing of the Holy Spirit.

There is on every hand today a raging tide, a drift against which Christians must stand. The faithfulness of God, the reliability and comfort of the Holy Bible, the consistent testimony of Spirit-directed lives are all a part of effective witnessing for our Saviour. Against these bulwarks of the faith, Satan is waging an unending warfare with active and effective devices.

History indicates that the spiritual witness of the Church has always been as strong as the faith that held the integrity and authority of the Holy Scriptures and lives that were consistent with that faith.

Christians should regard as suspect every attempt to undermine faith in the Bible. They should ask those who have substituted human speculation for divine revelation, or who speak knowingly of the more recent findings of modern scholarship, whether by their standards we have a Book which *contains* the Word of God, or whether in the Holy Scriptures we have in fact the Written Word of God?

There is a tremendous difference in the two approaches.

With one we have an anchor and a chain which can withstand every tide of unbelief. The other is sustained only by links of human opinion, reasoning and speculation—and they cannot hold.

We live in a day of scientific experimentation and achievement, a day when theories are being tested and facts determined. In the realm of biblical criticism we would suggest an experiment, *if* the one making this experiment is willing to follow through, regardless of the cost.

Let every minister search his own heart in the presence of God and offer a complete surrender of his God-given faculties to the Holy Spirit.

Then, in all sincerity, let him ask God for a clear understanding of the Scriptures, an understanding that will deliver him from philosophical presuppositions and prejudices. At the same time, may he ask for the faith of a little child and for the power in personal living and public witness that alone comes through the complete and constant indwelling of the Holy Spirit.

It is our conviction that when the matter of biblical inspiration and interpretation is met in the light of understanding that comes from the Holy Spirit, difficulties disappear like mist before the rising sun, and we come to marvel at our own blindness and unbelief.

¶ We believe that when this kind of examination takes place in an individual, the study of God's Word becomes a joy instead of a chore; and any Christian, whether minister or not, will find so much to think about, teach, and preach that he will not have opportunities adequate enough to make these new-found truths known to others.

The Bible is an inexhaustible mine of wisdom, joy, and divine truth. Its gold is waiting for the humbled mind, the willing heart, and the surrendered will.

L. NELSON BELL

IN THE WORLD OF BOOKS

All reports evaluate the year just ended as one of tremendous activity in the publishing world. Both secular and religious fields reflected a great output of titles and banner sales of books.

Among evangelical Protestants, the Christian Booksellers Association convention in Grand Rapids saw record attendance and interest, and publishers talked of larger editions and a new high for in-print totals.

Religious books shared in trends common to the secular publishing world, such as television-inspired interest in books by celebrities, continuing attention to news headline-related subjects, and large numbers of titles devoted to the self-help and how-to, and the personal improvement formulas. The religious field also registered a gain in heavier or more serious titles, commentaries, new versions of Scripture, and scholarly symposia, while fiction and juvenile reading continued to reflect long-standing weaknesses.

The list of theological works was a strong one, perhaps the strongest in recent years in volumes of distinctly evangelical character. Sherwood Wirt's *Crusade at the Golden Gate* and Russell Hitt's *Jungle Pilot* sold more than 25,000 copies. The symposium on *Revelation and the Bible* already is in 30,000 homes despite efforts of some liberals to demean it, and a British edition has appeared. Also encouraging is the fact that evangelical works are appearing under "new" imprints such as Oxford, Harpers, Westminster.

There was a day when it would have been extremely difficult to list 25 creditable evangelical books published within a year's time, but when CHRISTIANITY TODAY named its "Choice Evangelical Books of 1959" (p. 17), a wealth of worthy titles was available. Books of sermons and several theological works of real stature were perforce omitted. This evidence of evangelical advance in the world of books is heartening.

While prosperity seemed to be smiling on publishers, booksellers, and certain evangelical writers, a rash of self-criticism evidenced itself in writers' conferences and evangelical journals. Editorials appeared commenting on the decline of good reading and the cultured unrelatedness of evangelicals. Panel discussions on the cultural lag in Christian publishing gave evidence of increasing awareness of deficiencies. An editorial by Dr. A. W. Tozer in *Alliance Witness* was reprinted by several magazines, and others picked up the same theme. Deploring the poor reading habits of most evangelical Christians in this country and the output of mediocre stuff by many evangelical writers, Tozer—in a rather harsh judgment—held it "hardly too much to say that illiterate religious literature has now become the earmark of evangelicalism."

Whether this wave of critical awareness inaugurates an improvement toward a higher quality of writing, or merely a preoccupation with the problem, remains to be seen. Awareness of deficiencies is essential but in itself offers no real solution. The problem remains, into 1960 and beyond, unless skilled writing becomes a serious concern and a genuine goal. Too long have evangelical Christian circles evaded a striving for perfection in literary expression as well as for excellence in content. This lack has not gone unobserved even among secular writers. Sydney Harris in his "Strictly Personal" syndicated column recently observed (*Pittsburgh Post Gazette*, Nov. 23): "It is the religious manuscripts, especially, that are the most painful to look at. . . . The amateurs feel strongly about the subject, and they assume that strong feelings make strong writing, but such is not always the case. . . . Most of these aspiring authors are trustworthy, loyal, helpful, friendly . . . and untalented. Their fine characters and good intentions gleam from every page; and so does their lack of writing ability. . . ." Perhaps nowhere more than in this world of literary expression have evangelicals shown greater allegiance to the prevailing American cult of mediocrity.

True, some improvement may be noted in religious non-fiction in the last several years. But alongside the encouraging signs, a dearth of good copy remains in many areas. Good religious fiction, in the main, is noteworthy for its absence, and while more material of a wholesome variety has appeared for teen-agers, good books for the eight-to-twelve-year-old bracket appear to be a casualty of TV thrillers. Even here, as in all classifications, religious publishing could stand a good spurt of competition in keen writing, the sort of spur that would send quality soaring, through the publishers' opportunity to be discerningly selective in the choice of manuscripts for publication.

One point that often rises to the surface in discussions with religious publishers and booksellers is the seeming unwillingness of the Christian reading public to pay sufficient prices for quality books. The religious book market—particularly that portion of it called evangelical or conservative—has a reputation for being a "cheap" market. Books in similar categories, especially

juveniles and devotionals, generally sell for double or more in the secular world. If this is so, this price barrier in itself is a severe stricture on the production and publication of quality material. Such cultural barriers can be overcome only by a long process of education, a training from childhood up in the real values of good books and good reading. At the same time, on the higher levels of secondary school and college, we shall need to encourage serious dedication to Christian writing as an art, both as avocation and career. For until the literary pursuit gains the status of an art that deserves and demands the highest training, application, skill, dedication, and discipline, we shall not encourage great writing, and the output of the presses will not achieve better quality—even though they may attain increases in circulation as in the year just past.

In certain areas, especially in respect to theological subjects, there has been an improvement, reflected in the annual summaries elsewhere in this issue. This is all to the good. But the evangelical picture retains a need, within the near future, for something akin to the university presses for the issuance of scholarly works in limited editions for libraries and serious students. The output of a Christian university press need not necessarily be limited to theological and critical works. Establishment and endowment of such a publishing venture might do more than any other single development to inspire and raise the level of quality writing in the evangelical camp. It would raise goals and standards for others, and set an example for private and other institutional publishers. It could mark the beginning of a new era in evangelical publishing in this country and in the whole Christian world.

In broader perspective: Not in three decades have there been more alluring opportunities for the expression of religious and moral convictions. In this climate capable and discriminating evangelical thinkers and writers should respond with growing enthusiasm. Great days are ahead for religion in the world of books. END

WILL DAILY NEWSPAPERS YIELD TO ROMAN PROPAGANDA DRIVE?

A cleverly-written article in the *Catholic Home Messenger* gives advice on "How to Write a Letter to a Newspaper Editor." It suggests among other things that appeals should be made to the editor's vanity, and adds that the writer should not necessarily identify himself as a clergyman or as a Roman Catholic. The author explains that the object in view is not to make the daily newspapers of our country Roman Catholic. "We are only concerned," he writes, "that the changes (which the letters seek to bring about) conform to Catholic principles."

Letter writing is a free exercise of the citizenry of our land, and within legal limits is above criticism. One wonders, however, if newspaper editors are aware of the intensive campaigns being undertaken in our time by groups within the Roman church seeking national conformity to the teachings of the hierarchy.

"Maybe Catholics fail to realize what one suggestion can do," says the author, Russell L. Faist. "Letters from readers have done marvelous things to newspapers. They have stopped serials in the middle of publication; they have caused editors to refuse half pages of advertising; they have teased editors into taking a second look at national and international figures."

If, as he urges, letters to editors deal with questions of "fairness, unselfishness and suitability," little fault can be found. Actual conditions, however, are quite otherwise. Pressure on newspaper editors from Roman Catholic sources is lopsidedly religious in nature. "Is the news unfavorable to Romanism? Does the Church appear to be something less than the 'one true Church'? Is its personnel seen as anything but noble and heroic? Are its activities described in any terms other than altruistic, even when (as in Colombia) rival houses of worship are burned and innocent people are killed? Do people ever walk out of its ranks? Can I afford to print the truth?" These are the questions that Romanism subtly wants the editors to consider along with such matters as "fairness, unselfishness and suitability." These are the issues that affect subscriptions and advertising revenue.

Certainly there is a place for letters to the editor, and we can join with our Roman Catholic friends in protesting the immorality that is constantly trying to invade our family newspapers. We need further to bear our witness to the truth as it is in Jesus Christ by speaking up in defense of the Christian faith. But the whole trend of our time—to turn the house of God into a lobby group or letter writing organization for political and social action, and to retool the Church of Jesus Christ so that its main thrust is as a power bloc instead of a beacon and herald—is a travesty of the Gospel. Churches have a right to urge their constituents to exercise responsible citizenship. But what standard will the Church use in evaluating the issues of the day? If the Christian conscience of the laity is stirred to trust social reform alone, and not spiritual regeneration as the primary Christian dynamism for the renewal of society, why bother with the adjective "Christian"?

We need to pray earnestly for the newspaper editors of our nation. We need to beseech our Heavenly Father that they be converted to genuine faith in him, and that they be filled by his Spirit with such godly confidence that they cannot be swayed from truth and freedom of the press by any pressure group, whether religious or nonreligious. END

BARTH AMONG THE MIND-CHANGERS: SOME UNRESOLVED ISSUES

From time to time Karl Barth has penned brief reviews of his own theological position and perspective, the last in this series in a recent issue of *The Christian Century*. Naturally, too much importance is not to be attached to a report which Barth himself regards as little more than a trifle. Nor shall we find much light on the basic issues that concerned him 30 years ago and therefore on the underlying principles of the *Church Dogmatics*. On the other hand, the actual impressions and intentions of Barth as stated by Barth have a particular value, especially since he stands among the "mind-changers" as a champion of special divine revelation.

A great part of this latest review is taken up with Barth's well-known if not so easily understood attitude to the East-West political cleavage and conflict. It might be thought that this outlook discloses a basic strain of Swiss neutralism possible only in a country artificially isolated from the strains and stresses of other powers. Yet the Swiss generally do not follow this line of approach, and it may be that, in spite of his attempts at understanding, Barth is guilty of a certain naiveté in relation to the policies and dominating principles of the Kremlin. On the other hand, Christians in the Western world should be impelled from time to time to search their own consciences, not so much in regard to the basic rightness of their cause, but certainly in relation to the way in which they represent it, and more particularly in relation to the over-easy identification of everything in the Western world itself with Christian truth and practice. An element of prophetic challenge may be found here, one which gains no little point from the threatening signs that German nationalism needs little encouragement to rear its ugly head for the third time this unhappy century.

Our main interest lies in the remarks concerning the *Dogmatics* as Barth's major theological enterprise. He confirms the fact that in its later stages the *Dogmatics* has become in large measure a refutation of Bultmannism, in which Barth himself finds a new version of the older liberalism fostered by Schleiermacher, and more specifically an example of the evils of enslaving theology to a dominant existentialist interpretation. The basic problem for evangelicals is whether Barth himself does or does not break free in effect from the neo-liberalism which he finds in Bultmann. Not a few evangelical writers feel that, while he may not subjectivize the Gospel as Bultmann finally does, he sets it in a sphere of transcendence which breaks its contact with true history and thus deprives it of genuine objectivity. If this is true, the *Dogmatics* is vitiated from the outset and must finally be adjudged a liberal work in spite of its express intention and the apparently good points or passages to be found in it. On the other hand, some contend that there is an intrinsic improbability in this reading in view of Barth's explicit aim and the fact that Barth himself dismisses as misconceived caricatures the various representations of this kind, usually drawn for the most part from his earlier writings.

Unfortunately his latest self review gives little help in deciding this issue. At most, we are given one or two very indirect indications that may help us to view the matter as Barth himself sees it. First, he reiterates strongly his own desire that theology should be emancipated from all philosophical domination, whether existentialist or historico-critical, or for that matter Kantian. Hence there can be no doubt as to his own intention. Second, he does not find much serious understanding of his work in the Protestant world, whether orthodox, neo-orthodox, or liberal. Indeed, apart from isolated studies such as that of Berkouwer, he sees the greatest critical and even positive interest and appreciation among Roman Catholic dogmaticians, who apparently take him at his face value and are not on the lookout for mysterious transmutations. Finally, he is amused that in so many books about his theology he comes across hypotheses from which he learns more about himself than "he ever dared dream."

This does not amount to very much in fact. It is all allusive and indirect. It contains no explanation of issues that arouse apprehension. It does not point us to the basis of Barth's objectivity, nor clarify his interpretation of history, nor establish his interrelating of the objective authority of Scripture with its not so clearly objective inspiration as he seems to understand it. It does not remove the possibility that Barth may be mistaken as to his own presumed fulfillment of what is no doubt his sincere aim. The most that can be said is that Barth seems to have a picture of himself and his theology rather different from that of many of the orthodox expositors even of his *Dogmatics*. Elementary fairness demands that this be given serious consideration as the basis of understanding, although an author is not always the best judge of his own work. It may prove that there are serious defects as well as good qualities in the picture, as Roman Catholics from their own angle do not hesitate to maintain. It is important, however, that the evangelical as well as the Roman response to Barth should be concerned with these genuine rather than perhaps illusory defects and qualities. For in this way, as Berkouwer's approach to Barth suggests, the path is opened to fruitful interchange which may lead, not merely to clearing up misunderstandings, but to putting right the defects and harnessing significant emphases to the service of biblical truth and evangelical witness. END

EUTYCHUS and his kin

BEDTIME STORY

The last bedtime story I read to my youngest daughter has been keeping me awake. There are no giants, witches, or dragons in it. Nancy and I are both old-fashioned, and neither loses sleep over fee, fie, fo, fum.

This story is most contemporary. It is about a dog named Crispin's Crispian, who belonged to himself, and therefore kept house with bachelor methodicalness. After a few curious adventures, he met a boy who also belonged to himself. On the dog's invitation, the boy came to share his house.

Share is not exactly the word, since each of these rugged individuals emphatically preserved his own independent way of life. On opposite pages each chewed up his own dinner and swallowed it into his stomach. Then, also on opposite pages, each went to bed and dreamed his own dreams.

The disturbing thing is that I don't know what to make of this philosophical novel for the kindergarten. It is just as evident that I should understand it. There could hardly be more clues. The dog, for example, takes himself for a walk. He can go wherever he wants, but he doesn't know where he wants to go.

This would seem to be the dilemma of the freedom of modern man. The emancipated individualist, without restriction, is also without goals or norms. The man who belongs to nobody has nowhere to go.

Crispian's solution, in advice that he gives himself, is just to walk; sooner or later he will get somewhere. I take it that he is no existentialist. The advice smacks more of Dewey than Sartre. Or perhaps it is just the spirit of the frontier.

From this point on I become more confused. The walk takes Crispian to a dog country and a cat and rabbit country with implications that are either political or Freudian, and then the dog-meets-boy theme develops.

There is an outright declaration that the dog is a conservative, who likes everything in place, whether saucers or stars. Yet I am not reassured. The domiciled coexistence of this dog without a master and boy without a father seems to be a dreadful parable of society without God, where there can be fraternization but not fellowship, cooperation but not love.

I do wish the author were at least less profound, for the sake of the parents, who also need their sleep. How about a little lost puppy who comes home to his master? At bedtime. EUTYCHUS

CHURCH TAX

I have enjoyed the discussion of "Taxation and the Churches" in the article by Eugene Carson Blake (Aug. 3 issue) and in the recent editorial (Jan. 4 issue). . . . This is not an issue of Federal power, because it is the state and local governments which levy property taxes for services rendered to churches as well as individuals and other institutions.

FOSTER SHANNON
East Side Presbyterian Church
Omaha, Nebraska

To allow the State to tax the churches would be a most dangerous precedent and would be a violation of the Church-State principle. It would be just as wrong for the State to impose taxes upon churches as it would for the churches to exact funds from the State in return for the services which the churches provide for the State. In teaching the young, in promoting morality and civil obedience and tranquility, in providing youth recreational facilities, in charitable enterprises, in free counseling to distraught people, in the promotion of emotional health through spiritual development, and in countless other ways, not the least being seeking the divine benediction upon our nation and its rulers in prayer and worship, the Church serves the State without reimbursement. To allow the State the power of taxation over the Church would be equally wrong as to allow the Church authorities dominion over the civil government. There is little question that the power to tax is the power to destroy, for if a church were not willing or unable to pay its tax, the government would have no alternative but to take court action and ultimately confiscate the Church property.

However, there is a just complaint that churches have abused the tax exemption by going into competition with commercial enterprise in everything from bake sales to bingo games to massive rental of large and expensive property holdings. In doing this I believe the church has ceased to be the church and should be subject to the same sales taxes, or corporation profits taxes as any other commercial concern.

MAURICE M. BENITEZ
St. James Episcopal Church
Lake City, Fla.

I should like to call your attention . . . to a further item concerning the report on Florida Presbyterian College. . . . When it was pointed out to the president and trustees of this institution that the acceptance of a site from the city of St. Petersburg might well be in violation of the First Amendment to the Federal Constitution and the Florida Constitution as well, they took action in the matter. Appraisers determined that $500,000 was a fair price for the land. College officials promptly agreed to pay this amount to the city and have already paid the first installment. C. STANLEY LOWELL
Washington, D. C.

CAST CORRECTION

Your news report (Jan. 4 issue) on our latest production identified one of the cast incorrectly. Dick Jones, not Dick Clark, is the male lead in the film, now titled "Shadow of the Boomerang" and scheduled for fall release.

BRUNSON MOTLEY
World Wide Pictures
Hollywood, Calif.

TROUBLES IN THE KINGDOM

I wish to comment on Dr. George E. Ladd's review (Oct. 12 issue) of my book *The Greatness of the Kingdom*. Since there has been so much disagreement about the subject of the Kingdom, I suppose that anyone venturing to write a book in this field should expect to meet some dissent, and also be willing to accept fair criticism with some measure of good humor. However, the review of a book should be a *review;* not merely a polemic, as several competent judges have already characterized Ladd's discussion. At very least, the reviewer should seek to find and state fairly the author's purpose and plan; give some serious attention to his defini-

tions, not passing judgments on the basis of meanings which he rejects; and, above all, avoid carelessness in handling the facts. In these obligations, I feel, the review by Ladd gravely fails; but especially in the last mentioned. Out of the many, I cite but three examples.

First, my book does not teach that God has "two programs—a theocratic program for Israel and a redemptive program for Church"; which, Ladd declares, is "the pattern of McClain's theology." On the contrary (in a passage quoted by Ladd himself in another connection!) I have clearly stated that, with reference to our Lord's *redemptive* work as a personal Saviour of men, "there is no difference between Jew and Gentile . . . and there are no national priorities" (my p. 424). Also, I have said that the New Testament Church is "the one body of Christ in which there is no distinction between Jew and Gentile" (my pp. 428-9). Elsewhere, over and over, I have asserted a divine *redemptive* program for *Israel* (my pp. 197-8, 218-220, 352); and also a *theocratic* program for the *Church* (my pp. 329, 469-472).

Second, Ladd declares without any qualification that "the pattern of McClain's theology" is that "the Mediatorial Kingdom of Christ is a blessing for Israel, not for the Church." This makes no sense at all when compared with my statement "that the Church of the present age is enjoying many of the *spiritual* blessings which in the Old Testament were predicted in connection with the Messianic Kingdom (my p. 440). Curiously, in connection with another point, Ladd later refers to this very passage; but shrugs it off as a failure of "logic" on my part. Still, I *did* write the passage; to say nothing of other passages similar in nature (my pp. 329-330, 429, 433, 436, 439, 464, 469-472). An author can hardly agree amiably to the re-writing of his material in order to validate the criticism of a reviewer.

Third, in his review Ladd refers to a matter which he correctly calls "serious." It concerns the relation of the death of Christ to the Kingdom. In the following words he misrepresents my position: "Christ *did not speak* of his death until his offer of the Kingdom to Israel had been firmly rejected. . . . McClain places great stress on the fact that Jesus at first proclaimed the gospel of the Kingdom with *no word* about his death and resurrection." And he cites my page 332 to document his charge. (I italicize certain of Ladd's words to show the unqualified nature of his assertion.) Now as a matter of fact neither on my page 332 nor anywhere else in the book have I written anything like Ladd has alleged. Not only so, but on the two preceding pages (330-331) I have specifically cited certain recorded references to his death and resurrection made by our Lord during His earliest ministry—in John 2:18-22, 3:14-16, Mark 2:19-20, and in the accounts of his baptism—*all* prior to the rejection of the King and his Kingdom as described in Matthew XI and XII. Yet Ladd represents me as having written that there was "no word" from Christ about His death in this area of time. Surely there is a difference between *some word* and no word.

Furthermore, using the above misrepresentation as his solitary premise, Ladd moves with no hesitation to his ill-conceived conclusion in these words: "The conclusion is unavoidable: in McClain's system, the Cross is relevant to the Church but not to the Kingdom." This in spite of my affirmation at the opening of the book: "We are not forgetting the person and work of our Lord Jesus Christ. For *He* is the King eternal, and there could be no final Kingdom apart from Him and His work as the Lamb slain from the foundation of the world" (my p. 5). And again on my page 426: "For the preaching [about the Kingdom] in Acts proceeded on the basis of the death and resurrection of Messiah which had now become historic facts, thus providing the soteriological foundation without which there could have been no *enduring* Messianic Kingdom established on earth." For other passages, the reader may consult pages 167-168, 352-353, 399-401, 403-406.

ALVA J. McCLAIN
Winona Lake, Ind.

Edmund Opitz should have written two pieces for publication in CHRISTIANITY TODAY: *1.* a review of my *Basic Christian Ethics* ("The Elastic Yardstick," Jan. 4 issue), and, 2. an article on "Some Contextualists, Pragmatists and Relativists I Have Known." Opitz did not confine himself to my writing or to a criticism of tendencies demonstrated to come from my writing, but followed instead the method of making objection by mere *association*. Statements or tendencies he sees in some other books must have been uppermost in his mind. I regard contextualism and relativism as wrong, and tyranny and Big Brotherism as evil; and cannot rejoice in being placed in such company without proof. The review not only did not succeed, it did not even attempt to show valid socio-political objections that could be made against my book, but against "neighbor love" ethics somewhere else. I would not call this responsible reviewing.

I have composed a longer analysis of that review and rejoinder to the issues it raises, which for reasons of space CHRISTIANITY TODAY finds it impossible to publish. Any reader may receive a copy by sending me a stamped self-addressed envelope. This is the only way open to me to correct fully a grave misinterpretation, now widely circulated, in a review that only seems to engage in genuine controversy.

PAUL RAMSEY
Princeton University Chairman
Princeton, N. J. Dept. of Religion

The position of traditional ethics is, as I understand it, that there is an independent, non-human order of reality; the objective ground for the ends we deem valuable, the ultimate sanction for the moral life. God is, and His will is binding on all men. There is that in man which responds to God, which seeks to know and do His will. There is also that in man which seeks to deny any will above his own.

The self-regarding element in man will tend to domesticate great spiritual insights within set rules and codes. We need as a corrective, therefore, criticism of "code morality," "rule morality," "coalition ethics," and "legalism." But several schools of thought would jettison codes, rules and laws, holding that these do not guide but fetter the moral life. Mr. Ramsey, as I read him, belongs to one of these. Chapter II of his book, for instance, is entitled "Christian Liberty and Ethic without Rules." Section III of the same chapter is headed "What the Christian Does without a Code: St. Paul's Answer." The author admits that this position is beset with pitfalls. "The Ethics of Paul," he writes, "indeed Christian ethics generally, seems always in peril of opening the floodgates of anarchy and license in the name of freedom from law." The author feels he has avoided the pitfalls; the reviewer thinks otherwise. The reviewer erred in assuming that the author would place himself in the company which the reviewer supposed would be congenial to him.

Irvington, N. Y. EDMUND A. OPITZ

'GREAT MINISTRY'

May God's richest blessings be upon the great ministry of your magazine and may it continue to bring to the Christian public those matters of highest concern in this twentieth century.

JARED F. GERIG
Fort Wayne Bible College President
Fort Wayne, Ind.

Books in Review

A SPRING FORECAST

A casual survey of publishers' "Spring Lists" indicates that 1960 will be another year in which religious books will maintain top priority in number of new titles on the American reading market. As the sage of Ecclesiastes said, long ago, "Of the making of books there is no end."

A dip into the titles projected for the first six months whets the appetite of the bibliophile. Some of the forthcoming books are noted in the following sampler list. While including only a mere fraction of the planned output and without attempt to pre-evaluate, the list bristles with the prospect of stimulating reading. In due time CHRISTIANITY TODAY's 100 capable reviewers will report on these volumes furnishing skilled guidance in their specialized fields.

Since the LENTEN season is just around the corner these titles bid for immediate attention: Herschel Hobbs' *Messages on the Resurrection,* Ralph Turnbull's *The Pathway to the Cross,* G. Hall Todd's *Culture and the Cross*—all three from Baker. Crowell offers *The Dark Road to Triumph* by Clayton E. Williams. Abingdon Press announces Lynn Radcliffe's *With Christ in the Upper Room;* Eerdmans, *A Working Faith* by Joost de Blank; Seabury, Peter Day's *Saints on Main Street;* Revell, *And Still He Speaks,* by Edward L. R. Elson; Concordia, *The Crowds Around Calvary,* by William F. Beck and Paul G. Hansen.

A classification by fields of interest may serve as a forecast framework:

In the field of SYSTEMATIC AND BIBLICAL THEOLOGY Eerdmans promises *Divine Election* by G. C. Berkouwer, *Old Testament View of Revelation* by J. G. S. S. Thomson and *From Eden to Eternity* by Howard Hanke, a treatise on the unity of the Bible. Abingdon offers *John Wesley's Theology Today,* by Colin Williams and *Providence of God* by Georgia Harkness; Oxford, *The Thought of Reinhold Niebuhr* by Gordon Harland; Knox, *The Humanity of God,* by Karl Barth; Broadman, *Faith to Grow On* by Joseph Green. Westminster, *The Theology of Dietrich Bonhoeffer* by John Godsey. Evangelicals will enthusiastically welcome a volume which is long overdue, the *Dictionary of Theology* edited by Everett Harrison, Geoffrey Bromiley and Carl F. H. Henry (Baker).

Books on APOLOGETICS AND PHILOSOPHY include John H. Gerstner's *Reasons for Faith* (Harper); W. E. Sangster's *Questions People Ask about Religion* (Abingdon); Albert Schweitzer's *The Light Within Us* (Philosophical Library); Murdo Macdonald's *The Need to Believe* (Scribners). Merrill C. Tenney edits *The Word for this Century* (Oxford) in which Wheaton College scholars speak of evangelical certainties in an age of conflict. John H. Gerstner has another book coming from Harpers, *Theology of the Major Sects.* Then there is *The Religion of Israel,* by Yehezkel Kaufmann (University of Chicago) considered a blow to the Wellhausen theory.

The long-awaited definitive volume on Seventh-day Adventism by Walter R. Martin will be released by Zondervan on March 15.

CHURCH HISTORY AND BIOGRAPHY is rich with promise. Kenneth Scott Latourette will be adding another volume to *Christianity in a Revolutionary Age* (Harper). Abingdon offers *The History of Christianity in the Middle Ages,* by William Cannon. Standard has a new comprehensive history of the Christian Churches and Churches of Christ by James DeForest Murch; Bethany, *The Restoration Principle* by Alfred DeGroot. *American Christianity* by Smith, Handy and Loetscher will be published by Scribner. Life stories of *Martin Buber: Jewish Existentialist* by Malcom Diamond (Oxford); *Heinrich Schutz* by Hans J. Moser (Concordia); *George Matheson, the Blind Seer* by John Crew Tyler (Philosophical Library); *Abraham Kuyper* by Frank Vandenburg and *Makers of Puritan History* by Marcus Loane (Eerdmans) are "in the works." Eerdmans also offers in this field the *Story of the Scottish Reformation* by A. M. Renwick, and Zondervan, *They Found the Secret* by V. Raymond Edman.

In the area of NEW TESTAMENT Broadman promises a verse by verse treatment of Ephesians under the title *Pattern for Christian Living* by Ray Summers; Eerdmans lists Robert Mounce on *The New Testament Herald.* Two titles in OLD TESTAMENT from the presses of Harper are: *The Old Testament Speaks* by Samuel Schultz and another especially addressed to laymen, M. A. Beek's *A Journey Through the Old Testament.*

In GENERAL BIBLE STUDY evangelicals will welcome Holman's three-volume work *The Biblical Expositor,* edited by Carl F. H. Henry and Wilde's *Treasury of Books for Bible Study* by Wilbur Smith. Only a few of many other volumes can be listed: *God and Ourselves,* Norman Cox (Broadman); *The Church in the Thought of Jesus,* Joseph Clower (Knox); *The Epistle of Paul to the Philippians,* R. P. Martin, and *Commentary on Romans,* John Murray (Eerdmans).

Turning to PASTORAL PROBLEMS the air is filled with promise: Abingdon promises Andrew Blackwood's *The Growing Minister;* Knox, Luthi and Thurneyson's *Preaching, Confession and the Lord's Supper;* Concordia, a symposium on *The Pastor at Work;* Macmillan, D. R. Holt's *Church Finance;* Bethany, Charles Kemp's *The Pastor and Community Resources;* Zondervan, Mark Lee's *The Minister and His Ministry;* Revell, Arnold Prater's *Seven Keys to a More Fruitful Ministry* and Clyde Narramore's *Psychology of Counselling;* Westminster, James D. Smart's *The Rebirth of Ministry.*

In this connection we might mention some books in the growingly popular area of PSYCHIATRY AND CHRISTIAN LIVING. Richard K. Young has done a book, *Spiritual Therapy,* for Harper. Abingdon has a trio: *Beggars in Velvet,* by Carlyle Marney; *When Trouble Comes,* by James E. Sellers, and *Point of Glad Return* by Lance Webb.

And then there is SERMONIC literature: Broadman will issue *Southwestern Sermons,* edited by H. C. Brown, on the occasion of the 50th anniversary of Southwestern Baptist Theological Seminary, containing 32 sermons by current and emeritus professors. Macmillan—*Religion that is Eternal* by G. Ray Jordan. Abingdon— *Sermon Outlines from Sermon Masters,* by Ian McPherson and *Sermons on the Prodigal Son* by Thomas Whiting. Harper—*Great Sermons of George Morrison,* compiled by George Docherty of Washington's New York Avenue Presbyterian Church, and in the field of hermeneutics, *God's Word in English* by Richard Young. Revell—a new volume of sermons by Robert G. Lee, and in the sphere of homiletics, *Dynamic Preaching* by James W. Clarke. Westminster—*Steps to Salvation* by John H. Gerstner—the evangelistic message of Jonathan Edwards.

In LITURGY AND WORSHIP: Massey Hamilton Shepherd's *Liturgical Renewal* (Oxford); Laliberte and West's de luxe

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volume *History of the Cross* (Macmillan); Fred Cealy's *Let Us Break Bread Together* (Abingdon); Geoffrey Bromiley's *Christian Ministry* (Eerdmans); Massey Shepherd's *The Paschal Liturgy* and James Sydnor's *The Hymn and Congregational Singing* (Knox).

ETHICAL AND SOCIAL PROBLEMS: *God and Man in Washington* by that doughty freedom fighter Paul Blanshard (Beacon); *What Shall We Say About Alcohol?* by Carradine Hooton (Abingdon); *Population Explosion and the Christian Response* by Richard Fagley (Oxford); *Social Problems in Our Time* by K. Weinberg (Prentice-Hall).

CHRISTIAN EDUCATION in the local church has its share of new books such as *The Pastor in Christian Education* by Peter Person (Baker); *Religious Education,* edited by Marvin J. Taylor (Abingdon); *What's Lutheran In Education?* by Allan Hart Jahsmann (Concordia); *Train up a Child* by William Barclay (Westminster), and the related *Church and Secular Education* by Lewis Bliss Whittemore (Seabury). There are new books of Sunday School methods and aids galore.

Of ECUMENICAL interest there is Stephen Neill's *Brothers of the Faith* (Abingdon) and Matthew Spinka's *The Quest of Church Unity* (Macmillan).

A number of substantial projects are under way in the field of evangelical literature, some as yet to be announced. A better balance still needs to be achieved between liberal and evangelical in the many works flowing from the presses of religious publishing houses. Many titles in this forecast will prove less than evangelical, and sometimes error will be clad in literary artistry more attractive than the truth. But the power of the evangelical pen is increasing in the theological crisis of our time. As always in the spring, hope lights the horizon.

JAMES DEFOREST MURCH

AN ECUMENICAL MODEL?

Religion and Culture, Essays in Honor of Paul Tillich, edited by Walter Leibretch (Harper, 1959, 400 pp., $7.50), is reviewed by William W. Paul, Professor of Philosophy, Shelton College, and currently Visiting Professor of Philosophy, Wheaton College.

The motivation behind much contemporary theology is apologetic: it begins with man and an assessment of his spiritual need, and with this is correlated a religious message that the "modern mind" is supposed to accept as meaningful. No one has pursued this goal with greater zeal and breadth of vision than has Paul Tillich, and for this he deserves the honor which the 25 notable contributors to this volume bring him.

Since discussion of the diverse material contained in *Religion and Culture* is quite impossible, we shall confine ourselves to those ideas which point up Tillich's own philosophical theology.

Editor Walter Leibrecht, director of the Evanston Institute for Ecumenical Studies, gives a useful summary of Tillich's synthesis of Greek wisdom with Christian faith in an opening chapter, "The Life and Mind of Paul Tillich." Leibrecht has high praise for his former colleague at Harvard: "with candor he has approached every facet of our tangled lives and has been a true guide to the perplexed in our century" (p. 4); he has thus become "the theologian for Everyman in the predicament of his existence" (p. 10), and he has laid the ground work for "a truly ecumenical theology" by establishing bridges between Catholic sacramentalism and Protestant prophetism, and between the spiritual worlds of the Continent, America and the Orient (pp. 17, ix).

Informed readers of Tillich will admit that he provides no simple, easy road for the spiritually perplexed. There are times when his way of stating his vision of God as "ultimate reality" becomes itself very perplexing. This is due in part to Tillich's desire to combine so many diverse insights from philosophy, psychology, and theology. Leibrecht's review of some of this background material will be helpful. He explains that Tillich is an ontologist inquiring into the meaning of Being, an existentialist exploring man's anxiety about the meaningfulness of his own existence, an idealist who sees man's spiritual problem as calling for a return of the soul from estrangement to its true essence, and a romanticist who uses his creative spirit to reinterpret the symbols of traditional religion in an effort to make their truth meaningful to the perplexed.

As important as philosophical theology is in Tillich's system, it is not necessarily responsible for his more popular influence. In Germany, his theory of the interrelation of religion and culture drew attention. The contributions in social theory to *Religion and Culture* by Karl Jaspers, Karl Heim, Reinhold Niebuhr, John Bennett, and Charles Malik reflect this same interest. (*Cont'd on page* 35)

Protestantism Surges on South American Front

President Eisenhower's decision to visit South America this month is an indication of the increasingly important role that continent is assuming in world affairs.

Attention currently focused on South America, however, is not entirely of a political and diplomatic character. Religious leaders likewise are eyeing South America's 131,000,000 with unprecedented interest. Reason for the added religious recognition: Roman Catholicism is losing its hold. The Catholic hierarchy is openly alarmed.

Romanist concern is for the entire area south of the border. Last fall, bishops representative of all the Western Hemisphere assembled in Washington for their first such joint session. Uppermost on the agenda was how to stem the Protestant tide in Latin America.

Blared the cover of the January 9 issue of *The Ave Maria,* Catholic home weekly: "Is the Church Losing Latin America? By 1990 . . . Half the World's Catholics may be Lost to the Faith!"

Inside, a six-page spread featured an interview with the Rev. Roger E. Vekemans, Belgian Jesuit who is director of the school of sociology of the Catholic Pontifical University of Chile.

"Since coming to Chile," said the introduction, "Father Vekemans has become convinced that the Church in Latin America can be saved only if the Catholic countries in the world mobilize in a gigantic missionary effort to rescue it."

Vekemans concedes the percentage of Roman Catholics in Latin America is "falling rapidly" and conversely, "it seems that it can be proved" that "the non-Catholic population is growing faster."

Is Protestant growth showing a corresponding increase?

"Phenomenally," says Dr. John A. Mackay, Presbyterian elder statesman and an expert on religious trends in Latin America, where he spent 16 years as a missionary educator.

"There are now more native-born Protestant pastors in Brazil than native-born Roman Catholic priests," he observed.

Mackay asserts, moreover, that many people in the United States are realizing that American influence has slipped, and that the 20 republics of Latin America are no longer to be taken for granted.

The World Presbyterian Alliance became the first global confessional body to meet on Latin American soil when it held its 18th General Council in Sao Paulo last summer.

This month the World Council of Churches held its first major meeting in Latin America (the semi-annual Executive Committee meeting in Buenos Aires, February 8-12). Host was Methodist Bishop Santa Uberto Barbieri of Buenos Aires, a member of the six-man World Council presidium.

In June, Rio de Janeiro will be the site of the Baptist World Congress.

Mackay points to the increasing respect Protestantism has gained with Latin American governments. During the World Presbyterian Alliance meeting, President Kubitschek of Brazil paid an official visit and thus became the first South American chief executive to attend a public Protestant service.

Mackay credits Catholic leaders with becoming more realistic about the number of their true followers in Latin America. A competent Romanist survey, he says, has disclosed that only 10 per cent of the population of Chile shows a "real interest" in the Catholic church while Protestants can now claim 11 per cent, largely as a result of Pentecostal missionary work.

Roman Catholic alarm over the Protestant tide south of the border can be expected to result in a crash program of missionary endeavor. Already, priests are said to be pouring in (their own current estimate of Catholic missionaries in Latin America: 2,600).

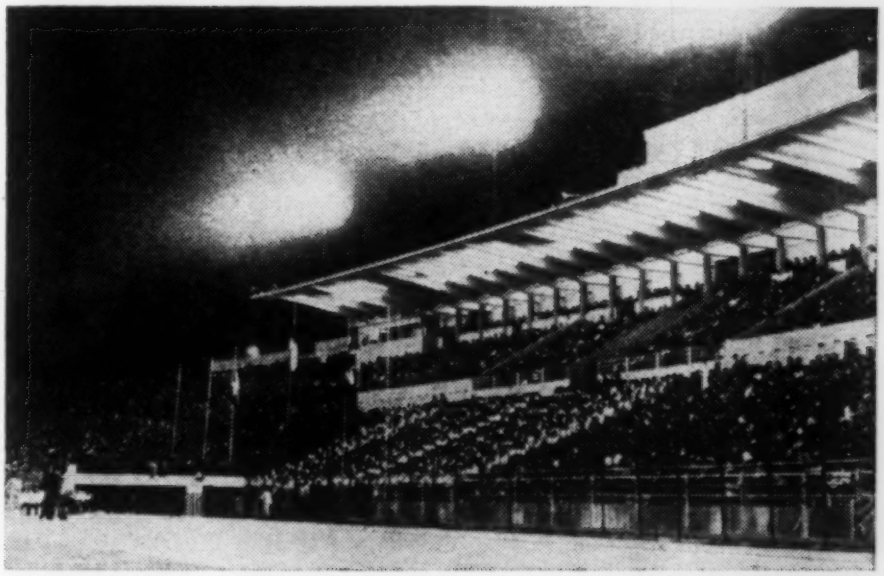
Observes Mackay: "Roman Catholics in America and in France have become very critical of Hispanic Catholicism. They have at last awakened to the fact that it is not a worthy expression of Christianity or of Catholicism. Their concern has led them to pour in missionaries."

To coordinate a Protestant counter-offensive, Mackay advocates the assembling of a congress representative of all Protestant missionary work in Latin America, both denominational and independent. He says such a meeting could promote study and understanding of trends and problems. It is tentatively set for Peru in 1961.

The history of Protestantism in Latin America is punctuated with violence (recent examples: persecution by Roman Catholics in Colombia, the slayings of the five missionary men by the Auca Indians in Ecuador). Vice President Nixon, in his trip to South America last year, learned first-hand how severe Latin hostility can be.

Some observers feel that the current Protestant surge springs from the perseverance of missionaries who have labored steadily despite intense adversity.

Many sense that Protestantism is on the threshold of a new era in Latin America which, given an atmosphere of liberty and objectivity, will see remarkable strides in the spread of the Gospel. They stress, however, that the gains will depend largely upon how alert Protestants will be to their new opportunities.



Protestant evangelistic service draws thousands to Guatemala City's Olympic Stadium. Catholic leaders are alarmed over Protestant tide south of border.

CHRISTIANITY TODAY **NEWS**

GHANA: CHRISTIANITY VERSUS AFRICANISM

A tense battleground between Christianity and a new religion called Africanism may be shaping up in Ghana led by a brilliant, brooding man whose power is well nigh absolute and whose intentions are far from clear.

Prime Minister Kwame Nkrumah, who calls himself a non-sectarian Christian but patronizes the fetish priests, has placed no roadblocks in the way of the Christian evangelist and pastor since he led Ghana to independence two years ago.

But, when Christian leaders protested against a sacrilegious slogan underneath Nkrumah's statue in front of the parliament building, they were told in effect to mind the church's business and let the politicians take care of public affairs.

"Seek ye first the political kingdom and all other things shall be added unto you" was the headline of an editorial which belittled Billy Graham's African tour and called Nkrumaism "the highest form of Christianity." Most other press comments were friendly and the reports, although politically conscious, accurate.

Nkrumah himself was very cordial when Graham closed his Accra visit with a 20-minute visit to the prime minister. Graham told the Ghanaian that every great nation has cherished religious liberty. Nkrumah replied that such freedom is one of his country's goals.

A diplomat in Accra said the good outweighs the bad in Nkrumah's program. That point of view undoubtedly underlies the American and British policy of pouring millions of dollars into Ghanaian investments and loans.

Others see handwriting on the wall. They remember what happened in other lands when government of men replaced the rule of law. They read the government newspapers with sorrow and alarm.

"The church may face a choice between Christ and the nation," said one African who was in Germany during Hitler's rule. "If I spoke out strongly, I would likely be deported in three days," said an influential European. Many fear that the days of non-African missionaries in Ghana are numbered.

Billy Graham's visit was perhaps most significant in that it called together for pre-crusade training many keen African minds. It provided a stimulus for recruiting and briefing a sizable group of able counselors in several centers. Some of these soul winners are students; others are lay preachers, several of whom got their first clear grasp of the Gospel in the counseling classes.

The crusade also challenged the upper class, educated Africans, a number of whom were among the 3,000 inquirers. A wealthy African woman who heard part of a sermon over Radio Ghana sent her servant for a decision card so she could register her commitment to Christ.

Unprecedented crowds, totaling 45,000 in three cities, served to encourage lonely pastors who serve remote stations with little chance to sense the fellowship of the Lord's hosts. These men returned from pastors' meetings and crusade gatherings with a renewed grip and a fresh hope in their coming Lord.

The Christian population is estimated at about one-fourth of Ghana's six millions. Of these, Catholics number 400,000; Presbyterians, 250,000; Methodists, 175,000; Anglicans, 40,000; Apostolics (similar to Assemblies of God), 20,000; Salvation Army, 10,000, and Baptists, 3,000. Exotic sects are numerous.

There is some liberalism among educated ministers and university students, but churches are largely evangelical, if somewhat formalistic. Most English-language sermons are read. Denominational rivalry is so intense that counselors for the Graham meetings were trained by their respective churches.

The danger inherent in the adulation heaped on Nkrumah is potential. A battle already has been joined between fetish priests and discerning Christians. Sometimes entire communities are asked to take part in purchasing and pouring libations. Church councils have refused to take part in ceremonials where libations were poured. On the local level those who take a forthright stand often are left alone while temporizers are hounded. Something like the Japanese Shinto shrine controversy may be in the making.

Nkrumah may promote a recrudescence of pagan rites in his search for the roots of African culture. Or he may be hailed as a sort of deity by his inner circle. One of them has said he would choose Nkrumah instead of Christ if he could have only one. Others call him Africa's "messiah" and speak of him as "son of man". His picture sometimes bears a halo. Women visit his mother chanting "blessed art thou among women." He has crushed most of his political opponents. If the church opposes him openly, will its leaders be next?

All of this pan-Africanism is competing with the church for the attention of the ablest young people. Materialism, power and total devotion to a temporal goal tend to obscure vital spiritual vision. Billy Graham's message on the Lordship of Christ and his emphasis on the hard demands of the Gospel were never more relevant than at the beginning of what he has called Africa's "year of decision."

Evenings of Music

Vocalist George Beverly Shea and pianist Tedd Smith, members of the Billy Graham team who are remaining in the United States during the evangelist's African crusade, will appear in a series of evening concerts across the nation in coming weeks. Here is their schedule:

Charlotte, North Carolina	Feb. 19
Nashville, Tennessee	Feb. 23
Louisville, Kentucky	Feb. 25
Chattanooga, Tennessee	Feb. 29
Memphis, Tennessee	Mar. 6
Indianapolis, Indiana	Mar. 8
San Francisco, California	Mar. 11
Portland, Oregon	Mar. 15
Oklahoma City, Oklahoma	Mar. 20
St. Louis, Missouri	Mar. 24
New York, New York	Mar. 27
Washington, D. C.	Mar. 29
Philadelphia, Pennsylvania	Mar. 31
Fort Worth, Texas	Apr. 24
Dallas, Texas	Apr. 25
Houston, Texas	Apr. 26

Eyeing the Mark

More than a billion dollars will be spent on church construction in 1960, according to a Department of Commerce forecast. A year-end estimate by the Census Bureau said church construction in 1959 hit an all-time high of $935,000,000.

Korean Reunion

A general assembly to reunite rival factions of the Presbyterian Church in Korea was scheduled February 17.

The church has been split since last fall when its 44th general assembly broke up in disorder. A minority party set up an assembly of its own.

Planners of the reunion assembly called upon the Board of World Missions of the Presbyterian Church in the U. S. to dispatch a representative to conduct a pre-assembly spiritual conference. The board commissioned one of its members, Dr. L. Nelson Bell, Executive Editor of CHRISTIANITY TODAY.

Dr. Bell's assignment took him to Korea for the second time in little more than two months. In December he spent 12 days in Korea to try to effect a reconciliation. He returned saying the chances appeared good that dissidents would reach agreement. At that time he was accompanied by Dr. S. Hugh Bradley, the board's Far East Secretary. This time he was scheduled to travel alone. Dr. Bell is a veteran of 25 years' missionary service in China.

The call for reunification came from

a reconciliation committee composed of representatives of both sides of the dispute. Neutrals and Americans and Australian Presbyterian missionaries also were on the committee.

A group of extremists in the minority faction are still holding out. The International Council of Christian Churches set up an office in Seoul to support this group.

Hospitals for Asia

World Vision is currently engaged in seven hospital building projects in Asia: In Korea, a children's convalescent home near Seoul, an addition to a children's hospital in Taegu, a children's clinic in Taejon; in Formosa, a hospital for tubercular in Po-li, a hospital for crippled children in Pingtung; in Hong Kong, a nursery school and clinic; in India, an in-patient ward for a hospital in Kattanam, Kerala.

World Vision's support, in most cases, includes purchase of land, architectural service and cost of building materials.

Evangelical Protest

Five hundred clergymen belonging to what is generally known as the evangelical wing of the Church of England signed a protest in London last month against a movement toward Roman Catholic practices.

The protest was sent to the Archbishops of Canterbury and York. It called for the use of vestments to cease and recommended that the Bible be again established in fact and theory as "the final and supreme authority in all matters of faith and doctrine."

Swedish Precedent

Swedish Lutherans will ordain their first women ministers in the spring, according to Archbishop Gunnar Hultgren, primate of the state church.

Three women are ordination candidates, all educated at Uppsala University, principal Swedish theological faculty.

Ordination of women was made possible under a bill passed by the legislature and the state church assembly in 1958 despite much protest.

Scoring Films

Two local chapters of the National Religious Publicity council, one in Los Angeles and the other in Washington, D. C., adopted resolutions last month which score overemphasis on sex and violence in motion pictures.

The NRPC is an interdenominational organization made up largely of religious writers and publicists.

'Bible Storyland'

Businessmen in Cucamonga, California, are investing $15,000,000 in a 220-acre "Bible Storyland" scheduled to open Easter Sunday, 1961. Projected as a tourist attraction to compete with Disneyland in nearby Anaheim, "Bible Storyland" will include replicas of the Garden of Eden, Noah's Ark, Jonah's whale — even the "Pearly Gates of Heaven." Visitors will be able to "sail down the Nile," ride biblical animals, browse in exotic shops, and watch chariot races in a simulated Circus Maximum.

Old Testament Theater

A new theater for presentation of biblical and other historical plays is planned for Jerusalem. The project is under the patronage of Mrs. Rahel Ben-Zvi, wife of Israel's president.

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PROTESTANT PANORAMA

● Some 70 delegates representing congregations which have defected from the Wisconsin Evangelical Lutheran Synod over its refusal to sever relations with the Lutheran Church—Missouri Synod held a three-day meeting in Mankato, Minnesota, last month to plan a new church organization. The dissidents, who feel that the Wisconsin Synod erred in not breaking with the Missouri Synod, expect to consider a constitution for their group in August. They charge the Missouri Synod with "unscriptural conduct."

● The Augustana Lutheran Church's Superior Conference, comprising 15 congregations, became last month the first Lutheran synod ever to join the Wisconsin Council of Churches.

● Southern Baptists plan to organize their 43 churches in seven Northeastern states into an association.

● The world's largest cast bell carillon, made at the Petit and Fritsen bell foundry in Holland, will be installed in the new Kirk-in-the-Hills Presbyterian Church of Bloomfield Hills, Michigan. The church is a $5 million reconstruction of Scotland's Melrose Abbey, cradle of Presbyterianism.

● Methodists spent $986,278,000 on church construction in the last 10 years, according to Dr. B. P. Murphy, Methodist national missions official.

● A $5,500 disaster loan to Shiloh Baptist Church of Murphysboro, Illinois, which was damaged by a tornado, was announced by the Small Business Administration last month. A similar loan of $4,000 to the Holiness Church of Christ in Dale, South Carolina, which was damaged by a hurricane, also was disclosed.

● Evangelist Jimmie Johnson, vocalist Ed Lyman, and pianist-organist Merrill Dunlop will appear in three interdenominational evangelistic campaigns in New England this spring: April 3-17 in the Municipal Auditorium, Springfield, Massachusetts; April 24-May 8 in Foot Guard Hall, Hartford, Connecticut, closing out in Bushnell Auditorium; May 15-29 at Frye Hall, Portland, Maine.

● A 52-week television series is being filmed as a congregational project of the Highland Church of Christ in Abilene, Texas. The series, "Herald of Truth," will be seen this year on 43 television stations across the United States. The same church has sponsored a "Herald of Truth" radio series for eight years.

● The interdenominational Pacific School of Religion in Berkeley, California, is the beneficiary of the $1,500,000 estate of the late Alice M. Gayman. The school will receive the legacy after the death of several relatives who were bequeathed income from the estate.

● Church World Service, relief arm of the National Council of Churches, has established a goal of $11,418,000 for 1960.

● The Episcopal Church will introduce a new family magazine in April called *The Episcopalian*. It will replace *Forth* (current circulation: 51,000) as the monthly for more than 3,000,000 Episcopalians.

● Radio minister Dale Crowley of Washington, D. C., conducted his 13,000th broadcast this month.

● KADX, located in Naha, Okinawa, was dedicated February 7 as the twelfth station of the Far East Broadcasting Company's Gospel radio network. The new station broadcasts in Japanese for the Ryukyuan population of Okinawa. The first FEBC station on Okinawa, KSAB, will now be programed in English for U. S. servicemen and their families stationed there. Still another transmitter is being erected, this one with a power of 100,000 watts to carry programs in Chinese.

● More than 6,000 Southern Baptist churches plan to conduct week-long schools of missions during 1960.

● A Hollywood producer says he is cancelling plans to shoot a new movie about campus life at Wake Forest College ("parts of the action are not in consonance with the school's traditions"). Wake Forest, a Baptist school, does not permit dancing.

After 72 Years

Dr. Charles E. Fuller, 72, whose "Old Fashioned Revival Hour" is in its 36th year on the air, underwent a minor operation this month, the first he has ever had. He was expected to be hospitalized for about a week.

Six-Point Searchers

Evangelical editors and radio broadcasters absorbed some searching criticism out of their own ranks last month.

At Minneapolis—A. W. Tozer, editor of the *Alliance Witness*, among the 142 publications representing 29 denominations which go to make up the Evangelical Press Association, aired his dislikes in Christian journalism before the group's 12th annual convention. He protested: (1) Preoccupation with externals which starve the hearts of readers; (2) the "revolt against the cult of ignorance and ugliness that ruled in fundamentalist circles" which has given rise to too much pseudo-intellectualism; (3) sensationalism ("gospel journalism gone sexy"); (4) excessive illustration ("no great Christian concept can be set forth pictorially"); (5) commercialism that promotes gimmicks ranging from "moonlight cruises for Christians" to tracts featuring "15 easy ways to win souls"; and (6) the how-to-do-it ("religious popular mechanics").

At Washington, D. C.—Dr. Charles Hostetter, "Mennonite Hour" preacher called upon National Religious Broadcasters delegates to uphold their 17th annual convention theme ("Preserve Positive Preaching") by (1) going back to the basic objectives and philosophy for being in the work, to give spiritual help rather than woo fan mail and contributions; (2) depending upon the power of prayer and God, rather than upon the arm of flesh; (3) taking care that material responsibilities do not crowd out desire for program quality; (4) avoiding excessive interest in gimmicks, mail counts, monies received, ratings, and reputation; (5) displaying transparent honesty ("we are constantly tempted to slant the facts and to distort the truth"); and (6) remembering that radio is "just one of the tools that the church should be using," not necessarily the most important one.

Dr. Oswald C. J. Hoffman, speaker on the "Lutheran Hour," most widely-heard broadcast of any kind in the world, told NRB delegates that paid-versus-free time was no longer their "big issue." He said the chief concern was "much larger" now, that it involved freedom of religion on the air plus quality of programming.

Pointing the Way

Not since "The Ten Commandments" has a religious motion picture received as much attention as "Ben-Hur," now appearing in theaters across the country. CHRISTIANITY TODAY *asked one of its contributing editors, Dr. Harold J. Ockenga, pastor of Park Street Church in Boston, for a report. Here are Dr. Ockenga's impressions:*

Ben-Hur is more than a popular spectacle. It is the story of the spiritual experience of one man, Judah Ben-Hur, in his personal conquest of prejudice, hate, vengeance and racial pride.

The religious issues are handled with reverance, respect and restraint. No Jew or Christian could take offense at it. Moreover, though the story is tenderly romantic, it is totally without the usual Hollywood touch of sex. The biblical scenes are geographically and historically accurate, the photography is superb, the massive scenes such as the chariot race, the sea battle and the triumphal procession are interesting and authentic, and the pictures of Christ, whether teaching or suffering, are restrained and chaste. Commendable is the practice of only portraying a figure of Christ without showing his face.

If we are to have biblical stories and events presented to us on the screen, then Ben-Hur, which while not in itself a biblical story is closely attached to it, points the way to better presentation.

The Pendulum's Swing

Dr. Melvin M. Forney, executive director of the Lord's Day Alliance of the United States, told delegates to its 71st annual meeting last month that the "flagrant desecration" of Sunday by business enterprises "is fast coming to an end."

"The pendulum has swung about as far as it can in the direction of the commercialism of the Lord's Day," Forney said. "A majority of good citizens are beginning to realize the peril we face as a nation should we lose the Lord's Day as a day of rest and worship."

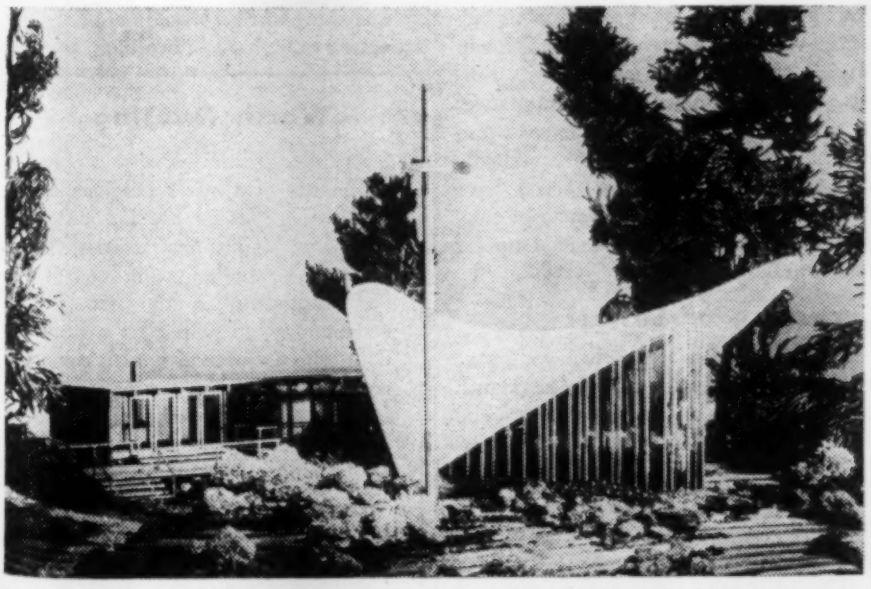
Olympic Church

A 150-seat chapel whose architectural lines reflect the sweeping grandeur of surrounding ridges and valleys stands ready to serve participants and spectators in this week's Winter Olympics at Squaw Valley, California.

The United Church of Squaw Valley, built with $140,000 donated by national home missions boards of the Congregational Christian and Evangelical and Reformed Churches, will hold four Sunday services plus prayer meetings each evening. Snacks will be served in a fellowship room which adjoins the sanctuary.

In charge of services is the Rev. J. Hood Snavely of Woodside, California. He will be assisted by the Rev. Mitchell Whiterabbit, American Indian pastor from Wisconsin who is a skilled winter sports enthusiast.

The chapel, flanked by the 300-seat Queen of the Snows Roman Catholic Church on a nearby slope, is the only Protestant congregation in the valley. After the games, it will serve valley residents and the thousands who will visit the area when it is eventually turned into a year-round resort and recreational retreat as a state park.



The newly-erected United Church of Squaw Valley, California, which serves participants and spectators at the Winter Olympic games being played this week.

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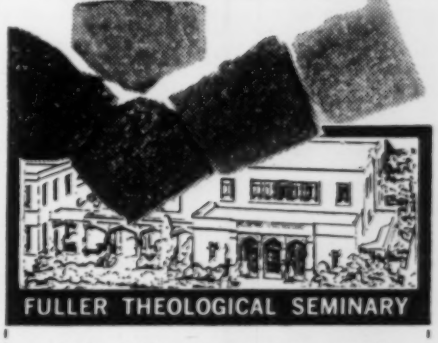

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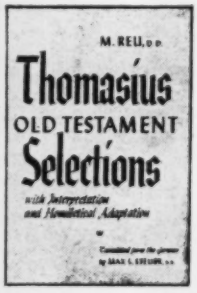

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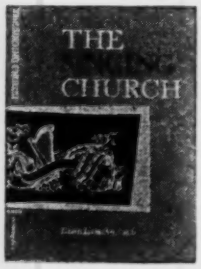

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Dibelius to Resign

Bishop Otto Dibelius, most noted of German clergy leaders, says he will resign all his church posts at the end of 1961.

Dibelius, 79, is head of the Evangelical (Lutheran) Church in Berlin-Brandenburg, chairman of the Council of the Evangelical Church in Germany, and a co-president of the World Council of Churches.

He made the announcement on the eve of a meeting of the Berlin-Brandenburg synod, which covers West Berlin and part of the Soviet Zone.

Delegates subsequently gave Dibelius a resounding vote of confidence. The vote came after a debate on a recent controversial booklet by the bishop in which he declares that neither the East German regime nor any other totalitarian government has a claim to the status of "supreme authority" in the biblical sense of the term. The "supreme authority" issue was known to have divided the synod into pro-Dibelius and anti-Dibelius groups. The bishop formally retracted one example used in the booklet, but reaffirmed the principles cited therein.

Dibelius has said that "when, under the Nazis, euthanasia, crimes and the killings of Jews became known, I realized that the conventional interpretation of St. Paul's Epistle to the Romans (concerning the supreme authority of the state) could not be applied to a state which wants to decide itself what is good and bad."

Dibelius has been under the attack of Communists repeatedly. One of the latest criticisms appeared in an East Berlin newspaper, which attributed anti-Semitic statements to the bishop. Dibelius admitted writing statements against German Jews in the late twenties and early thirties, then explained: "These utterances date from a time now 30 years past and can be explained as part of completely different conditions. Since then I have always, under jeopardy of my own freedom and life, emphatically stood up for Jewish fellow citizens."

Exchange of Letters

Ecumenical Patriarch Athenagoras sent a letter to Pope John XXIII last month announcing that an all-Orthodox synod to be held later this year should determine whether the Eastern Orthodox communion takes part in the coming Ecumenical Council summoned by the pontiff.

The patriarch's letter was in reply to one sent by the pope last Christmas. The pontiff appealed to Patriarch Athenagoras to contribute to Christian unity.

The Patriarch said the Orthodox synod would probably be held in September.

Japanese Tally

Latest statistics released in Tokyo last month show 678,258 Christians in Japan, a gain of approximately 35,000 over figures compiled in 1958.

According to the Japanese Christian Year Book for 1960, these include 376,267 Protestants, 266,608 Roman Catholics, and 35,293 Eastern Orthodox.

Candidate for Moderator

The Rev. Edler G. Hawkins, moderator of the New York City Presbytery, will be its candidate for moderator of the General Assembly of the United Presbyterian Church in the U. S. A.

If elected at the assembly's 172nd meeting in Cleveland, May 18-25, Hawkins would become the first Negro ever to head a major, predominantly-white denomination in this country.

Since his graduation from Union Theological Seminary 21 years ago, Hawkins has served as pastor of St. Augustine Presbyterian Church in the Bronx, a congregation of mostly Negroes, but with some Puerto Ricans and whites.

Tale of a Fortune

The U. S. Internal Revenue Service this month filed a $5,990,648 income tax lien against the estate of Charles Manuel "Daddy" Grace, Negro cult leader who died January 12.

The action, according to a spokesman, involved one of the largest sums from a single estate in the history of the Internal Revenue Service.

The value of the Grace estate has been estimated as high as $25 million.

Worth Quoting

"While politicians dicker over the matter of a man's religious denomination, let us not fail to inquire into his business associations. It would be the height of stupidity for Methodists, in the name of ecumenicity, to help elect a president whose source of wealth comes partly from whiskey. Or for churchmen to help elect to office men who would encourage the further growth of the menacing gambling racket." —Dr. Caradine R. Hooton, in the general secretary's report to the annual meeting last month of the Methodist Board of Temperance.

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AT RELIGIOUS BOOKSTORES

Shift of Emphasis

Despite several years' discussion, including two national gatherings of the Committee on Religion and Public Education, the NCC Division of Christian Education has been unable as yet to formulate a guiding policy statement on religion in the public schools.

Due to lack of unanimity on key issues, the Commission on General Christian Education and the Executive Board of the Division of Christian Education, meeting February 18 in St. Louis (where the project launched in 1955), were expected to shift NCC emphasis—for the time being at least—from policy formulation to "approval" of the committee report as a "study document" to stimulate further discussion at the level of denominations, church councils, and local churches. (The word "approval" carries ambiguous overtones. The chairman and secretary of the Committee on Religion and Public Education [in its Progress Report No. 9] *1.* asked the Executive Board of NCC's Division of Christian Education for "approval for wide distribution and study" and 2. notified members of the Committee that the Commission and then the Executive Board were being requested "to approve the document and to authorize its distribution for study.") Subject to future editorial revision in details, the present "study document" still retains difficulties to which CHRISTIANITY TODAY has already called attention.

The report insists that *1.* Public schools should recognize the function of religion in American life ("most Americans approach the basic values of life," the report notes, "in the light of the fatherhood of God and the brotherhood of man"). 2. Public schools should maintain a climate friendly to religion. 3. Public schools should assure a person's right to choose his own beliefs. But what of the role of Christianity in public education? The answer thus far—and it is not without its critics—is: "Christian citizens . . . should steer clear of any attempt to force their particular religious viewpoint upon the public schools; on the other hand, they should not be a party to a policy of silence which would permit an anti-religious point of view to characterize our schools." This position — some observers protest — virtually reduces Protestantism to a "pro-religious, non-Christian" front in public education.

In lieu of an opening statement of theological affirmations, the study document begins with a comment on "theological differences" and then deviates to subjective religious "convictions" and "attitudes." The report asserts that "a pluralistic society" precludes teaching "a sectarian faith" in public schools. But it seems indifferent to the fact that a religion-in-general credo is also, in its own way, partisan. The report champions the desirability of "spiritual values" achieved through "functional" rather than "sectarian" religion. The public school should emphasize that "religion is important" but leave "indoctrinating a belief in God" to home and church. C. F. H. H.

A Clergyman's Ouster

The Rev. Harold J. Quigley, minister of the Central Presbyterian Church in Haverstraw, New York, was removed from his pastorate last month and stricken from the membership rolls of the United Presbyterian Church in the U. S. A.

He was deprived of his standing by a vote of 46 to 7 of the Hudson Presbytery. The action was taken after Quigley had appeared voluntarily before the presbytery to report that he had theological differences with his denomination. He has denied the deity of Jesus Christ and the divine authorship of the Bible.

Maine's Refusal

In Maine, where public transportation of parochial students has been a perennial issue, the legislature defeated an enabling bill last month.

The state Senate voted down, 18 to 15, a bill which would have permitted public transportation of parochial school pupils on a local option basis. A similar measure in the House was rejected by a 76-69 vote.

The Maine Supreme Court has ruled that use of public funds for private and parochial school bus service is illegal under present laws.

The court has said, however, that it sees no constitutional barrier if the legislature should ever choose to pass an enabling act.

PEOPLE: WORDS AND EVENTS

Deaths: *Dr. Frederick W. Burnham,* 88, noted Disciples' pastor and administrator, past president of the United Christian Missionary Society and International Convention of Disciples of Christ, in Richmond, Virginia . . . *Dr. John Henry Strong,* 92, son of the influential Northern Baptist theologian, *Augustus Hopkins Strong,* in Santa Barbara, California . . . *Dr. Walter S. Davidson,* 75, dean emeritus of Auburn Theological Seminary, in East Hampton, New York . . . *Dr. John F. B. Carruthers,* retired Navy and Air Force chaplain, organizer and past president of the United Nations Chaplains League, in Pasadena, California . . . *Dr. Clarence W. Hatch,* 57, executive secretary of the executive council of the Church of God, in Anderson, Indiana . . . *Dr. J. E. Lambdin,* 70, retired secretary of the Training Union department of the Baptist Sunday School Board, in Nashville, Tennessee . . . *Dr. J. Andrew Hall,* 92, for 35 years a medical and evangelistic missionary to the Philippines.

Retirement: As vice president of Trinity Seminary and Bible College, *Dr. T. Berner Madsen.*

Appointments: As pastor of Bellevue Baptist Church in Memphis, Tennessee, *Dr. Ramsey Pollard,* president of the Southern Baptist Convention . . . as associate executive secretary of the Division of Home Missions of the National Council of Churches, *Dr. H. Conrad Hoyer* (to take the new post, he resigned as executive secretary of the Division of American Missions of the National Lutheran Council) . . . as chaplain-general of Protestant chaplain services in Canada's armed forces, *Air Commodore the Rev. Dr. Frank W. MacLean* . . . as president of Southwestern Bible Institute, *Dr. Klaude Kendrick* (succeeding the Rev. M. E. Collins, who is retiring from administrative responsibilities to accept an instructional post with the school) . . . as managing editor of *The Christian Century, Dr. Kyle E. Haselden.*

Elections: As president of the Evangelical Press Association, *Joseph Bayly,* editor of *His* . . . as Protestant co-chairman of the National Conference of Christians and Jews, *Carrol M. Shanks,* president of the Prudential Insurance Company of America . . . as bishop of the Anglican Diocese of Saskatchewan, *Canon William H. H. Crump* . . . as president of the New York Bible Society, *John J. Dahne* . . . as president of the Interdenominational Religious Work Foundation, the *Rev. Robert R. Sala* . . . as chairman of the Ministers Life and Casualty Union, *Dr. Armin G. Weng,* president of Chicago Lutheran Theological Seminary.

BOOKS

(*Cont'd from p. 26*) Before leaving Germany in 1933 Tillich had worked out his ideas for a "religious socialism" which included a "Protestant protest" against the withdrawal of the church from socio-economic concerns and an attempt to put some religious depth into the socialist movement. He had been predicting the coming of a *kairos*—a "right time" for the manifestation of something divine (a "theonomy") in cultural affairs, but the "demonic" in the form of Hitler's national socialism appeared instead. After coming to Union Seminary in New York, Tillich worked closely with Niebuhr on matters of social policy and, as Niebuhr explains, they came to realize early in World War II that radical socialism was not going to remove sin from the world.

Leibrecht indicates that Tillich increased his influence in the United States by applying insights from Jung's depth psychology as well as from existential analysis to illuminate man's estrangement from a meaningful life and from his ideal "essential" self. Erich Fromm provides the reader with a clear evaluation of the possibilities and limitations of the psychoanalytic side of Tillich's program for the healing of the soul. There can be no doubt that Tillich combines psychology and ontology into a striking apologetic for reaching the unchurched and the perplexed of our day with his religious message.

The less inclined one is to follow the Reformers in their conviction of the full authority of the written Word, the more challenging Tillich's reinterpretation of the biblical symbols may appear to be. He looks upon traditional Lutheranism as "crystallized," and speaks of doctrines like the Virgin Birth as "beyond salvation"; but Leibrecht insists that Tillich has "never sought to eliminate any of the classic Christian doctrines" and hence should not be called "liberal" (p. 19). Tillich, however, readily admits that he is a neo-liberal. Instead of eliminating biblical symbols like the old liberals and like Rudolf Bultmann with his method of demythologizing the Scriptures, Tillich finds it more pragmatic to put new meaning into old symbols, new wine into old skins. Conservatives may join an outsider like Walter Kaufmann (*Critique of Religion and Philosophy*) in questioning the honesty and justification for such a procedure, but there can be no doubt that Tillich is quite open about the whole business. Furthermore he and numerous followers see it as the only way of making the Bible meaningful today, the only way of exalting the "core" of the Christian message which is what Tillich calls "the Jesus which is the Christ."

Although it is true, as Liebrecht indicates, that religious myths and symbols are viewed by Bultmann simply as expressions of man's existential attitudes, while Tillich takes them as pointing to the Ultimate, still in practice the views of the two men converge. Bultmann's contribution to this Harper volume, for example, presents the purpose of preaching as laying bare the depths of human existence and proclaiming "Jesus Christ as Lord." But both men would hold that when one makes a decision for Christ, doctrinal and historical questions about Christ are quite irrelevant. In volume two of *Systematic Theology* Tillich makes it clear that his "Christ of faith" can be experienced by those who have doubts about Jesus of Nazareth and about the Christ of the Gospels. It is enough for Tillich that Christ should "become historical" for the faithful as he becomes the meaning-giving-Center for their lives and history.

Those who are sympathetic to such an approach would do well to read the chapter by Japanese Philosopher Takeuchi in which Tillich's insights are set forth within a Buddhist framework and then ask themselves "Why 'the Christ of faith' rather than the Buddha?" The excellent studies dealing with the Christian's approach to the historical by Gustave Weigel and Georges Florovsky show how vital it is to a genuinely Christian faith that the Lordship of Christ be correlated with the historical God-man (cf. the present writer's discussion in the *Journal of Philosophy*, Oct. 8, 1959). The big risk for Tillich as for Bultmann is that the historical is on the verge of being dissolved by the existential.

Tillich states the meaning of salvation in ontological terms when he speaks of the Christ of faith as the bearer of the grace of New Being, "the redeeming creative power in reality" (p. 21). In psychological terms this means that the New Being is the power of healing reconciling what each man is existentially (symbolized for Tillich in the myth of the Fall, i.e., the daily experience of "falling" away from what one should be) with what God creatively intends each man to be. In quasi-historical language the editor tells us,

This concept of New Being means that, for Tillich, history is in its essence the history of salvation (*Heilsgeschichte*): the continuous transforming action of

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the New Being. The New Being is not, as in Barthian theology, the *Logos*, limited to one particular, unique Christ-event; but, as the power of being, is the essence of all history (p. 21).

If such a generalization is helpful in working out a psychology of healing or a philosophy of history, it nonetheless obscures the uniqueness of the Christ of history. One does not have to be a Barthian to see that danger in Tillich's theology. (It is unfortunate, however, that Karl Barth has written on Mozart rather than meeting Tillich's criticism for this volume.) Existentialist theology allows each man to evaluate Christ subjectively and for Tillich this means understanding that "Jesus became the Christ by sacrificing that which was Jesus in Him to that which was the Christ." Leibrecht, on the other hand, apparently prefers to appeal to the declarations of the Church to overcome the difficulties arising from a weaker view of the Scriptures than that maintained by the Reformers.

It is true that Tillich has increasingly emphasized that the healing of man's soul requires that the sinner be accepted within God's redeeming love, but even here it is a continuous process of crisis and reconciliation that is behind his thinking. On Tillich's view, Leibrecht recognizes, within the Trinity tragedy is conquered by love but is never really overcome (pp. 16, 25). The sinner is never really sure of the victory Paul experienced when he was made a "new creature *in* Christ Jesus," in and through the finished work of the God-Man.

We return now to Tillich's basic apologetic objective since he has come to America. Tillich has been exercised to find some middle ground between philosophical naturalism and the purely transcendent kind of "supranaturalism" which he ascribes to Barth. He does not find the solution in the kind of "Christian pantheism" which Charles Hartshorne again pushes in this volume. Nor would he stop with Nels Ferré's supernaturalism in the chapter "Christian Presuppositions for a Creative Culture" since Tillich sees the Transcendent as immanent everywhere in cultural life and not alone in Christ. Actually Tillich calls himself an "ecstatic naturalist" and, as Leibrecht says, condemns supernaturalism for "objectifying God" (p. 5), making God just one more being alongside other beings. What the editor fails to point out is that when the Reformers, for example, spoke of God as *a* Person they surely were not reducing him to the level of man-made deities. Like Isaiah of old they were drawn to the person of the Mighty God and Everlasting Father. Like Paul they experienced the saving work of the Person of the Son of God and the security of his sanctifying Spirit.

This is the truly ecumenical message which has stood the test of time. In the work under review, Wilhelm Pauck claims that American Protestantism has been too preoccupied with evangelism, archaic orthodoxy, and denominationalism to develop an ecumenical theology. It is surely true that Protestantism has too frequently departed from its main task of declaring the whole council of God in a needy world. But it is *that* Faith which must be proclaimed and must be made relevant to every dimension of reality and cultural life. Cannot the simple language of Scripture be made meaningful to young and old today with greater ease and quickening power than "Being-itself" or the "Unconditioned?" If nothing else, the writings of Tillich should make Christians realize how challenging is the task of taking the incorruptible seed, the Word of God, to the intellectuals of our day.

WILLIAM W. PAUL

SCIENTIFIC BUT BIASED

The History of Religions, Essays in Methodology, by eight authors, edited by Eliade and Kitagawa (University of Chicago Press, 1959, 164 pp., $5), is reviewed by Gordon H. Clark, Professor of Philosophy, Butler University.

Should the History of Religions be included in the university curriculum as a department independent of philosophy, sociology, psychology, and related subjects? To evaluate religions is certainly philosophy, not history. Further, evaluation and philosophy are not sufficiently objective and scientific, while the History of Religions ought to be. On the other hand, some say that it is too objective because it looks on religion from the outside and therefore cannot understand its own material. All these objections the authors face, and they conclude that universities should have such an independent department.

In describing the particular details of the several world religions, the History of Religions does not give up the search for types of universals; but these are not to be located in a few clear moral principles nor in national common denominators. The subject should not endorse any one religion nor offer a universal synthetic religion. Neither should it examine a foreign religion as a com-

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mander of an invading army investigates enemy territory. The History of Religions is to be a science, a single science, and not a collective title for the History of Islam, the History of Hinduism, and so on. It is neither normative, nor solely descriptive, but lies somewhere in between. Just where the author unfortunately does not say.

This book suffers from a defect common to many books on religion. It does not state what religion is. The authors show a sympathetic attitude toward religions, especially non-Christian religions; but there is difficulty in identifying religion. This difficulty appears clearly in Smith's chapter on Comparative Religion. The gentleman is arguing that the representatives of various religions should gather in a friendly way to exchange ideas and understand each other. They should approach each other in humility and love. But there is one phenomenon (shall we call it a religion?) to which this lovely principle does not apply. That is fascism. The difference between fascism and religion is so axiomatic that the author cannot foresee any practical problem here. But only a few pages later he includes communism as a religion along with Christianity and Hinduism. By what principle is fascism ruled out, evil as it was, and communism lovingly and humbly accepted, infinitely more evil as it is?

These UNESCO writers are not so unbiased as it might appear at the beginning. The book ends with a plea for a universal religion based on the History of Religions, which has scientifically shown that the gloomy theories of Christianity do not correspond to the truth (p. 136). GORDON H. CLARK

FREE DISCUSSION TABU?

God and Man in Washington, by Paul Blanshard (Beacon, 1960, 251 pp., $3.50), is reviewed by Joseph M. Dawson, former Executive Director of the Joint Committee on Public Affairs for Baptists of the United States.

It is not surprising that Paul Blanshard, called the dean of American controversy, should be appalled at the silence which now cloaks vital issues in Washington and the nation, that is, vital issues in our society connected with Church and State relations. This, he says, grows out of the fact that politicians and the press regard religion as too delicate a matter to touch. Their respect for tolerance is exaggerated since their conception of "tolerance is absence of criticism

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of any standard religion." Yet free discussion is the essential of democracy without which our present successful Church-State relationship cannot survive.

Blanshard agrees with Cardinal Manning that religion is eternally relevant to politics and politics is eternally relevant to religion. To whatever degree the author argues in his book, he is fair, factual, and objective, and properly documentative. He proceeds to picture clearly the attitudes of the justices of the Supreme Court, members of Congress, and occupants of the White House toward the vital issues currently at stake.

Throughout this candid book the reader sees the prevalence of full religious liberty in the United States. But he sees also that the distinctive American principle of separation of Church and State, as defined by the Federal Constitution and interpreted by the Supreme Court, does not prevail and is in eminent danger. He contends that Washington is *You;* and unless you are alert and active, we shall lose our priceless heritage through erosion of the principle if not by bold destruction.

In answer to the hot question "Can a Roman Catholic be elected president?" Blanshard replies that one can; but more likely this will happen if the parties decide that the country must recognize a Catholic political party. Then the nominee would be for the vice presidency. He has only kind words for Senator John Kennedy, but points out the unescapable necessity of facing up to the Roman church's position on six crucial questions which the church cannot maintain in a pluralistic society.

One of the most helpful features in this provocative book is the author's demolition of six popular clichés which bar free discussion of the vital issues confronting us. If such a book cannot induce candor and courage in citizens, one does not know what can.

JOSEPH M. DAWSON

UNIVERSALISM OF FUTURE LIFE

The Preacher's Calling to be Servant, by D. T. Niles (Harper, 1959, 144 pp., $2.50), is reviewed by G. Aiken Taylor, Editor of *The Presbyterian Journal.*

In this sequel of *The Preacher's Task and the Stone of Stumbling,* the new Secretary of the East Asia Christian Conference treats of the *ministry* rather than the *message* of the preacher. According to the author, the Church is not an extension of the Incarnation itself but rather of the ministry of Him who be-

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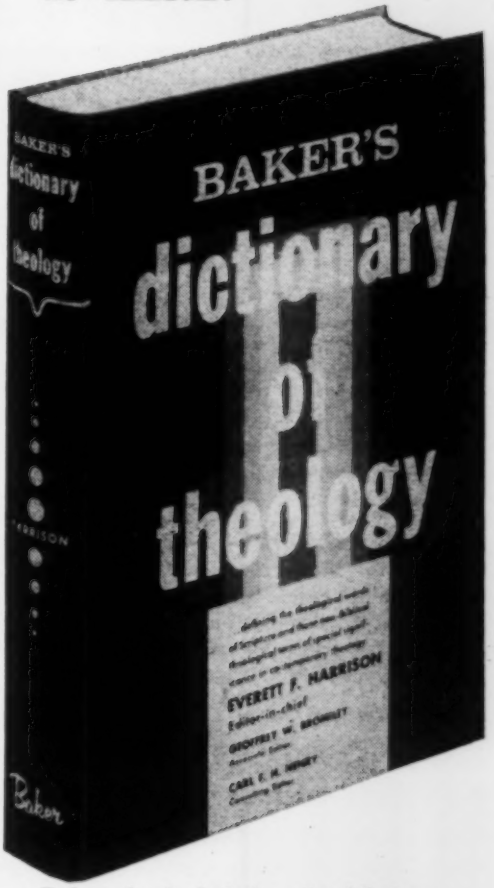

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Dr. Niles is one of the most effective writers in the religious field today. The only discordant note is in his introduction of universalism which, interestingly enough, does not affect his evangelistic zeal. His is a universalism of the future life, not of this present one. For him Christ is the only answer to the abundant life here and now, and men must be won to him if they are to participate in it. However, those that miss him in this life, though they miss much now, will meet him in eternity, for, as the author wrote to this reviewer, the Scripture says, "I will seek my sheep *until* I find it."

G. AIKEN TAYLOR

THE BODY POLITIC

Science, Medicine and Morals, by Charles E. Raven (Harper, 1959, 189 pp., $3.50), is reviewed by Orville S. Walters, Psychiatrist, Urbana, Illinois.

The diseases of the body politic should be the next field of conquest for the medical profession. What medicine has done in the field of individual psychology should be extended into the area of corporate psychology. This is the thesis of Canon Raven's Markle Lectures given at the College of Medicine of the University of Cincinnati in 1958.

Subtitled "A Survey and a Suggestion," the lectures first range through a broad historical summary of scientific thought and give special notice to the contribution of medical men. Then there is a consideration of the contribution that medical science can make in helping modern man adjust to the new look upon the universe.

The medical profession must turn from the individual and his disease to a broader concern with health and the environment. The doctor cannot be content with adjusting his patient to social norms. He cannot be content with healing the individual and neglecting to treat society. The concept of medicine

must be enlarged to include the epidemic madnesses and the misapplication of our corporate capacities. The doctor's skills of diagnosis and treatment should be joined to sociology as they have to psychology.

The book's sweeping chronology offers an imposing demonstration of the author's erudition. This, together with his discursive style, makes for slow movement in a century-hopping panorama.

While all will agree that society desperately needs treatment for its ills, the proposition that medicine as a scientific discipline can swing the balance is as dubious as the author's faith that "the process of evolution does tend towards the emergence of more and more freely responsible creatures."

ORVILLE S. WALTERS

FINAL AND DYNAMIC

Ideas of Revelation, An Historical Study A.D. 1700 to A.D. 1860, by H. D. McDonald (Macmillan, 1959, 300 pp., $6.75), is reviewed by William Childs Robinson, Professor of Historical Theology, Columbia Theological Seminary.

This is a carefully documented and thought out presentation of the problem of revelation. It begins with the fundamental contrast between the view of the deists that God is an inference from a rational consideration of the external world, and the assurance of an inner light for the enthusiasts who know God by heart intuition. The true Christian position is that one begins neither with the world without nor with the world within, but with the Word. "In Christ God did not simply countersign the best intuitions of the heart or the highest products of reason." The order of clauses in the great Trinitarian Benediction is significant: the grace of the Lord Jesus stands first, followed by the love of God and closing with the communion of the Holy Spirit.

The extreme emphasis on the external world made of natural religion a vast tome and of supernatural revelation a small pamphlet republishing the law of nature with a few added duties. In our day, the German Christians stressed theism, yet repudiated Christ and the Church. On the opposite side the Ranters became antinomian, while the Quakers more circumspectly held to the light within. Much rational orthodoxy followed the former. The advocates of the Spirit within the heart were supported more recently by the stress on divine immanence and are represented by Schleiermacher, Coleridge, Maurice, and the neo-orthodox. In some cases, studies in psychic processes have led students to become more ministers of religion than ministers of Jesus Christ.

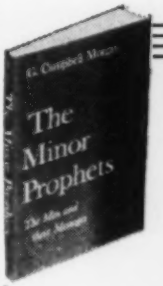
This exhaustive historical study is properly balanced by a thoughtful and worthwhile conclusion. However, the stresses have varied; there has been a recognition that God has made a self-disclosure to men which is adequate and available. The relations of the objective and the subjective aspects of revelation may not be reduced to a neat formula. But something of a synthesis may be attempted. This may be suggested by representative men such as Charles Simeon, the evangelical who stressed *Revelation in the Word through the Spirit,* and John Wesley, the Methodist leader (and friend of Simeon) who taught *Revelation by the Spirit and through the Word.* Even though the full truth must be stated in antinomies, neither element is to be rejected. Revelation is both in Scripture and in Spirit, both final and dynamic, propositional and personal, communication and communion, mediated by the Word and made immediate in experience by the Spirit, both in words and in the Word, and is the Christ of the New Testament who lived, taught, died and rose, and the exalted present Christ who encounters men today. There is both the stability of the scriptural revelation and the activity of the Holy Spirit in giving this revelation efficacy for our salvation now. God is Spirit and we must worship him in the Holy Spirit and in Christ the Truth. The careful student will find no better study than this work of Professor McDonald to guide him into such a genuine expression of Christian faith.

WILLIAM CHILDS ROBINSON

BRILLIANT ENCOUNTER

Protestant Thought: from Rousseau to Ritschl, by Karl Barth, translated by Brian Cozens (Harper, 1959, 435 pp., $7), is reviewed by Robert D. Knudsen, Instructor in Philosophy at Westminster Theological Seminary.

In sparkling prose Karl Barth guides us through the enchanted world of the liberal theologians with whom he himself has spent the greater part of his life disagreeing. The English edition is composed of the translation of 11 major chapters of Barth's justly famous German work: *Protestant Theology in the Nineteenth Century.* These well-translated chapters offer the intelligent reader a



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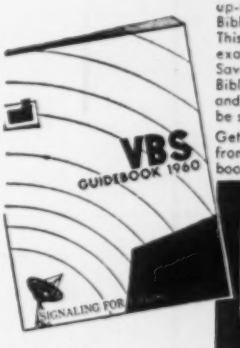

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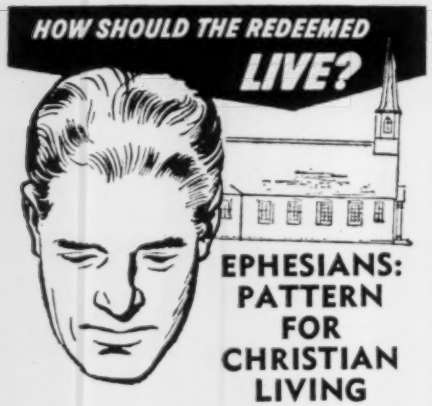

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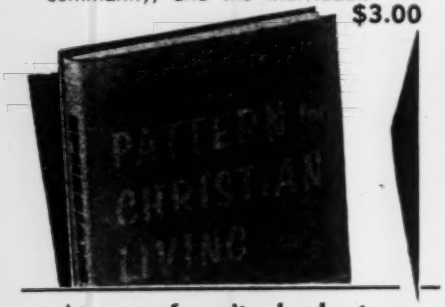

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brilliant and fascinating survey of liberal Protestant thought from the viewpoint of the dialectical theology in an important historical period.

Barth strikes the keynote in the opening chapter, as he traces the development in the eighteenth century of the idea of absolute man, which later is to dominate liberal theology. The orthodox reader will be able to agree at least formally with this characterization; nevertheless, he must feel uneasy when he reflects that, because of his belief that God has revealed himself directly in history, he will be placed by Barth on the side of autonomous man, along with the liberal who holds that God's revelation can be identified with the advance of human culture. It is well known that Barth denies that God reveals himself directly in history and that the Bible *is* the Word of God. The reviewer once asked Barth to defend a theological position in the light of two Bible texts, whereupon Barth immediately spoke of him as a "Fundamentalist," the greatest reproach that can be lodged against one in the majority of theological schools today. Though Barth would uphold his own view of the Word against the orthodox view and also against the liberal thinkers whom he treats in this book, he seeks to treat the liberals fairly. He accords to each one a place in the church of Christ and feels himself obliged as a theologian to be stimulated by his thinking. A similar magnanimity is not necessarily foreign to orthodoxy. Though his attitude would have differed in important points from that of Barth, the Reformed theologian Charles Hodge said of his personal friend and theological opponent, Friedrich Schleiermacher, "Tholuck said that Schleiermacher, when sitting in the evening with his family, would often say, 'Hush, children; let us sing a hymn of praise to Christ.' Can we doubt that he is singing those praises now? To whomsoever Christ is God, St. John assures us, Christ is a Saviour" (*Systematic Theology*, II, p. 440).

Barth's volume is a brilliant encounter with the liberal theology; nevertheless it may be pointed out that Cornelius Van Til in his *New Modernism*, Richard R. Niebuhr in his *Resurrection and Historical Reason*, and now, in echo, Willis B. Glover in his article, "The Irrelevance of Theology" (*Christian Century*, Dec. 30, 1959), have suggested that the structure of Barth's theology may after all not be so far removed from the liberal "consciousness theology" that he has so vigorously repudiated.

ROBERT D. KNUDSEN

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BOOK BRIEFS

African Nationalism, by Ndabaningi Sithole (Oxford University Press, 1959, 174 pp., $3.25)—A moderate view of rising nationalism in the Dark Continent by a native Christian educational leader.

Collectivism in the Churches, by Edgar C. Bundy (Church League of America, 1958, 354 pp., $2)—Paper back edition of a documented account of the political activities of the National Council of Churches.

I Have Called You Friends, by Dr. Francis C. Anscombe (Christopher, 1959, 407 pp., $5)—The well-documented story of Quakerism in North Carolina.

The Pastor's Public Relations, by Eugene Dinsmore Dolloff (Judson Press, 1959, 188 pp., $3)—ABC's of public relations for busy ministers.

Meet the Twelve, by John H. Baumgaertner (Augsburg, 1960, 122 pp., $2.50)—Character sketches of the twelve disciples.

Seven Times He Spoke, by Olfert Ricard (Augsburg, 1960, 82 pp., $1.75)—Sermons on the seven words of the Cross by a leading pastor in Denmark.

Devotional Introduction to Job, by Andrew W. Blackwood, Jr. (Baker Book House, 1959, 166 pp., $2.95)—A commentary with distinctive devotional and homiletical values.

Sermons on the Prodigal Son, by Thomas A. Whiting (Abingdon, 1959, 111 pp., $2)—Rich in theological and psychological truths.

Baptist Confessions of Faith, by W. L. Lumpkin (Judson Press, 1959, 430 pp., $6)—Compilation of great Baptist documents with interpretations in the light of historical settings.

The Crowds Around Calvary, by William F. Beck and Paul G. Hansen (Concordia, 1960, 120 pp., $1.50 paper)—Scripture readings and sermons for the Lenten season.

Christendom, by Einar Molland (Philosophical Library, 1959, 418 pp., $10)—A Norwegian scholar looks at the churches of Christendom.

Missionary Life and Work, by Harold R. Cook (Moody, 1959, 382 pp., $5)—Advice to missionaries and candidates for the mission field by a leading evangelical authority in that field.

God's Healing Power, by Rev. Edgar L. Sanford (Prentice Hall, 1959, 224 pp., $4.95)—Spiritual therapy for the sick and unfortunate with a wealth of examples of healing.

Major Religions of the World, by Marcus Bach (Abingdon, 1959, 128 pp., $1)—A popular liberal study in comparative religions.

Into the Light of Christianity, by William J. Schnell (Baker Book House, 1959, 211 pp., $2.95)—Gripping testimony of a convert from Jehovah's Witnesses with refutations of the basic doctrines of this sect. A companion book to the author's *Thirty Years a Watchtower Slave.*

Caspar Schwenckfeld on the Person and Work of Christ, by Paul L. Maier (Christian Book Center, Kalamazoo, Mich., 1959, 115 pp., $1.75)—A study of the theological core of Schwenckfeldism.

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REVIEW OF

Current Religious Thought

THIS ISSUE affords an occasion for taking stock, though in a cursory manner, of the religious and particularly evangelical thought of the decade we have left behind us. So far as theological fame (or notoriety) goes, it may be described as the decade of the Three B's—Barth, Brunner, and Bultmann, whose names, have dominated the headlines.

¶ Karl Barth continues to work at his monumental *Church Dogmatics,* and translators continue to slave away at putting it into other languages. However critical one may be of his theology, one cannot avoid a feeling of regret that a man so brilliantly endowed with gifts of prophetic utterance should have allowed himself to be metamorphosed into a monolithic dogmatician.

Emil Brunner, one of the most readable and stimulating of contemporary thinkers, has, during the more recent years, lapsed into silence; but the influence of his dialectical theology shows no abatement in the power of its impact.

Rudolf Bultmann, whose reaction against orthodox theology has been considerably more radical than that of either Barth or Brunner, has eschewed the way of dialectic and has endeavored to speak to the modern world in the language of a theology that has come to terms with existentialist philosophy and so-called "modern science." In doing so, he has demanded the "demythologization" of the Christian message, which in effect has involved for him the rejection of the supernatural and of historical truth considered as objectively significant.

¶ The 50's, however, have also witnessed the beginnings of a revival in evangelical theology and exegesis, and the movement which is gathering momentum is not limited geographically to our Western world, but is also making itself felt in lands on the other side of the globe where Christianity is still comparatively recent in appearance. It has come to expression also in the founding, during the last decade, of the International Association for Reformed Faith and Action, amongst whose activities is the provision of theological literature, both classical and contemporary, for the benefit particularly of younger churches and fellowships of Christians struggling midst difficulties to establish the witness of the Gospel.

The upsurge of interest in the doctrine and significance of the Reformers, especially of Calvin and Luther, is also a source of encouragement. In France Jean Cadier and Pierre Marcel are supervising the preparation of a new edition in modernized French of Calvin's *Institutes* (already published) and Commentaries. In Great Britain the Beveridge translation of the *Institutes* has been republished, and T. F. Torrance, T. H. L. Parker, Ronald Wallace, Basil Hall, and others have been producing useful studies on different aspects of the thought of Calvin. Luther publications have included estimable contributions from the pen of Gordon Rupp and a two-volume collection of the German leader's Reformation Writings edited by Bertram Lee Wolff. In the States, where the 50's have been marked by a veritable plethora of religious publications, the great project of producing a 55-volume edition of Luther's works in English translation under the joint editorship of Jaroslav Pelikan and Helmut Lehmann is now under way.

The field of New Testament exegesis has been entered in an ambitious manner by the launching of a series of commentaries contributed by evangelical scholars from different countries under the general title of The New International Commentary on the New Testament, edited by Ned Stonehouse of Philadelphia. Smaller in size and scope is the series of Tyndale Commentaries now being edited by R. V. G. Tasker and published by the Tyndale Press of the English Inter-Varsity Fellowship, which over the past 10 years has built up a reputation for the distinction, in format as well as in content, of the books it is producing.

In the sphere of Old Testament studies there has been less to show, though mention must be made of the writings of Edward Young of Philadelphia, which have gained for him the respect of other scholars though they find themselves unsympathetic with his conservative views.

Where theological studies and Christian apologetics are concerned, great interest has been aroused and at times controversy by the writings of Cornelius Van Til, also of Philadelphia, a deep and dedicated thinker whose influence is apparent in other countries besides his own. G. C. Berkouwer of Amsterdam, indefatigable writer of dogmatic works, has established a reputation as one well fitted to speak intelligently to our contemporary situation. We still await, however, the appearance of a systematic theologian for our day.

¶ No survey of the 50's would be complete without including the name of Herman Dooyeweerd of Amsterdam, beyond dispute one of the most erudite and profound thinkers of this generation, whose massive three-volume work *De Wijsbegeerte der Wetsidee* (translated in the U.S.A. under the title *A New Critique of Theoretical Knowledge*) is, together with his numerous other writings, proving of capital significance (especially on the Continent) in the formation of a genuinely Christian philosophy consistently constructed on the foundation of the revealed biblical scheme of creation-fall-redemption. As yet, however, his work is virtually unknown in England.

Finally, what of the future? I do not hesitate to say that, despite the ominous clouds of ignorance, apathy, antipathy, and anti-Christianity, not to mention the fog of liberalism which darkens the prospect, the future is full of hope. This hope is embodied in the growing number of younger men of real ability and intelligence who are coming forward to make their mark, under God, in the sphere of Evangelical and Reformed scholarship. Andrew Bonar once said that "wherever godliness is healthy and progressive we almost invariably find learning in the Church of Christ attendant on it." If this new decade is one in which godliness is combined with learning, then we have every reason to be hopeful.

PHILIP EDGCUMBE HUGHES

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President

". . . Ourselves your servants for Jesus' sake"
II COR. 4:5b

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In this, our 10th Anniversary Year, we of World Vision pause to express our grateful thanks.

We thank God for all that He has done. "All that we have comes from Him, and we give it out of His hand" (I Chron. 29:14b – Dutch Paraphrase).

And we thank you whose prayerful generosity has made possible all the ministries described on these pages. In a very real sense, *you are World Vision* – we are merely those privileged by God to help you channel your gifts to the places of greatest need.

We stand "in between" – with burdened missionaries and Nationals on the one hand, our sacrificial friends at home on the other – and we do indeed count "ourselves your servants for Jesus' sake."

So we thank God.

And we thank you.

Sincerely,

Bob Pierce

World Vision 10th Anniversary

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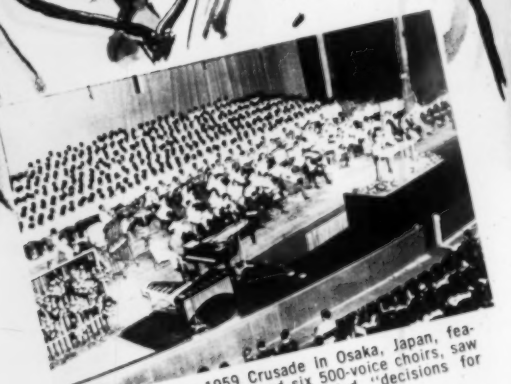
THEY ALSO THANK YOU!



In evangelism: 1959 Crusade in Osaka, Japan, featured Kyoto Symphony and six 500-voice choirs, saw an exact total of 7,500 recorded "decisions for Christ."

The thanks of a grateful nation: President Syngman Rhee confers Medal of Public Welfare Service on Dr. Bob Pierce at 8th anniversary of orphan ministry in Korea.

A pastor's dedication: This earnest Filipino minister is typical of the thousands who have received new hope, encouragement and practical instruction through the Pastors' Conference.

World Vision 10th

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They include the more than 13,000 orphans being sponsored through World Vision in 156 Christian orphanages overseas . . . the thousands of faithful Christian National workers who have received never-to-be-forgotten help and inspiration through the ministry of the Pastors' Conferences . . . the hundreds of missionaries who have benefited through the emergency aid given to their societies . . . and the countless thousands of others who have found the answers to their needs, both physical and spiritual, through World Vision-supported missionary enterprise.

For your prayerful generosity . . . they thank you. They thank you for supporting the ministries of World Vision, which include:

Evangelistic Outreach – to reach the lost for Christ. Motivated by a great concern for the unreached of earth who have not felt the witness of the Church, World Vision conducts evangelistic crusades in strategic centers overseas.

Christian Leadership Development – to help the servants of Christ. Motivated by a great concern for the faithful servants of Christ around the world, World Vision in the past six years has brought together over 25,000 Christian National (native worker) ministers and evangelists for strategically-located Pastors' Conferences throughout Asia and Africa (this year, South America is included).

Christian Social Welfare Services – in the Name of Christ. Motivated by a great concern that the Church fulfill its Christian responsibility to the sick and suffering and needy of earth, World Vision rushes emergency relief when disasters strike . . . assists medical missionaries around the globe . . . cares for more than 13,000 children in 156 orphanages throughout the world.

Emergency Aid – for the Church of Christ. Motivated by a great concern for missionaries and Christian Nationals facing crisis needs and opportunities which they and their organizations cannot meet alone, World Vision has provided desperately needed emergency aid in the form of funds, supplies, equipment and buildings for Christian organizations all over the world. Over 75 established agencies have been aided in this way, and new requests for help are constantly received.

Missionary Challenge – to alert the people of Christ. Motivated by the concern that the Church in general and individual Christians in particular may engage in positive obedience to Christ's directive "Go ye," World Vision conducts a weekly radio broadcast (coast to coast, including Canada) . . . publishes a free monthly missionary magazine and many other service pamphlets to encourage interest in missions . . . produces documentary missionary films graphically portraying the missionary challenge. Example: World Vision's award-winning film, "A Cry in the Night," which thousands of churches have secured for a free showing by agreeing that they would take an offering for *their own* foreign missions program.

When typhoons cut a path of death and destruction through Formosa, Japan and Korea in 1959, World Vision in each instance was able to rush emergency aid.

Our Accounting to God, to You...

MAITLAND H. ALEXANDER,
Certified Public Accountant
170 S. Beverly Dr., Beverly Hills, Calif.

This is to certify that we have made an examination of the cash transactions and balances of World Vision, Inc. for the fiscal year ended September 30, 1959. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and other procedures which we considered necessary in the circumstances.

At the request of the Board of Directors of World Vision, Inc., we also maintain our own Auditor's Representative on the premises of World Vision, conducting a daily and continuous audit.

In our opinion, World Vision, Inc. fully honors the intent and designation of funds entrusted to its care, and the summary of cash transactions and balances accurately presents the results of its operations.

Maitland H. Alexander

MAITLAND H. ALEXANDER, C.P.A.

NANCIAL STATEMENT AVAILABLE UPON REQUEST

World Vision invites your scrutiny of its stewardship and financial practices. To secure a certified financial statement for the past fiscal year, please write direct to Mr. Maitland H. Alexander, Certified Public Accountant, 170 South Beverly Drive, Beverly Hills, California